

# THE ALCHEMY KEY

## Unraveling the Single Tangible Secret in all Mysteries

STUART NETTLETON

The Philosophers' Stone was sought as a wonderful medicine that had the power to repair the human body thereby increasing human life almost indefinitely. The Bible itself had declared that Melchizedek the King of Salem, who first possessed the Philosophers' Stone, would live forever…



Here is a key. Perhaps you will use it to open a new door. Beware! Once through the door you will find the pursuit of Wisdom demands either your full-time attention or none at all. If you become a philosopher, your friends may think you have become a little mad. Indeed, what would be made of you? Glassy-eyed, preoccupied, strange friends, muttering about ancient history, the Good and the Righteous, and chemistry. Things most people simply don't think about.

Those who have preceded you for at least five thousand years would smile: 'How you come to terms with this is no concern of ours. We don't even know if you are serious.'



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St George & the Dragon
Treasury of the Munich Residence, 1586 ©

I dedicate this work to the Alchemists, Rabbis, Historians, Philosophers, Freemasons and other friends who have encouraged my search for truth and helped me in so many small steps.

Stuart Nettleton’s interests lie in the mysteries and sciences of alchemy.

# The Alchemy Key

*The Mystical Provenance of the Philosophers' Stone*

Stuart Nettleton

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*Frontispiece*: Statuette of St George, Munich & Augsburg, 1586-1597 & 1638-1642, Treasury of the Munich Residence, © 1995 Bayerische Verwaltung der staatlichen Schlösser, Garten und Seen, München

*Dear friend, theory is all grey,*
*And the golden tree of life is green.*

Johann Wolfgang von Goethe, *Faust* Pt.1

*Two souls dwell, alas! In my breast.*

Johann Wolfgang von Goethe, *Faust* Pt.1

*The outcome was philosophical dualism with all the tragic-comic woes attendant on spiritual dichotomy.*

Robert Graves, The White Goddess

*The gods did not reveal, from the beginning, all things to us, but in the course of time through seeking we may learn and know things better. But as for certain truth, no man has known it, nor shall he know it, neither of the gods nor yet of all things of which I speak. For even if by chance he was to utter the final truth, he would himself not know it: For all is but a woven web of guesses.*

Xenophanes of Colophon, 500BCE

*There were several roads nearby, but it did not take her long to find the one paved with yellow bricks. Within a short time she was walking briskly toward the Emerald City, her silver shoes tinkling merrily on the hard, yellow roadbed…The next morning, as soon as the sun was up, they started on their way, and soon saw a beautiful green glow in the sky just before them. 'That must be the Emerald City' said Dorothy.*

L Frank Baum, The Wonderful Wizard of Oz

*The word 'rose' is manna to the lyricist.*

John Fisher, The Companion to Roses

*Outward ritual cannot destroy ignorance, because they are not mutually contradictory. Realized knowledge alone destroys ignorance…*

Shankara, Father of the Swami Order

*The only honour that man can pay his Creator is to seek Him.*

Swami Sri Yukteswar Giri

*Stibnite: $Sb_2S_3$ Antimony Sulfide Gray-metallic with orthorhombic, slightly flexible crystals, often radiating blades. Associated with gold, cinnabar, galena, barite and quartz. From the Greek name 'stibi', used to describe antimony, which was used to separate gold by the ancients.*

Mineral Gallery

*Before enlightenment you chop wood and carry water…*
*After enlightenment you chop wood and carry water…*

# Contents

## Chronology

| Yrs Ago | Indo-Hittite | Afro-Asiatic |
|---|---|---|
| 125-65 mi | Rat-like *Mus* is common ancestor of humans and mice | |
| 40 million | Ancestors the Dryopithecines live in trees. | |
| | Amphipithecus in Asia | Aegyptopithecus or Propliopithecus in Africa |
| 30-20 million | Human descent splits from Gibbon descent | Human descent splits from Gorilla/Chimpanzee |
| 8.2-12 million | Human descent splits from Orangutan | |
| 7 million | Fossils absent as hominoids become waders | |
| 5.8 million | | Ethiopian *Ardipithecus ramidus kaddaba* (Earliest human ancestor) |
| 5 million | Human descent splits from Gigantpithecus | |
| 3.75 mill. | | Ethiopian 'Lucy' *Australopithecus afafensis* |
| 3 million | | Fossils again found - Homo Habilus |
| 1 million | Java Man | Invention of Fire |
| 500,000 | Sangiran or the Peking Man in Java | |
| 250,000 | Asian Neanderthal Solo Man or Tien Shan | |
| 40,000 | Asian Homo Sapien (Sapien) | African Homo Sapien (Sapien): Cro-Magnon |
| 26,000 | First Ice Age | |
| 20,000 | Indo-Hittites eliminate Neanderthals of Europe | |
| 15,000 | Indo-Hittites populate Asgar in Northern India | |
| 14,000 | First Ice Age thaws | |
| 12,000 | Snap Ice Age | |
| 10,000 | Caucasian migration to Sumer, Bactria, Europe | |

| BCE | Indo-Hittite | Afro-Asiatic |
|---|---|---|
| 9,000 | Early Copper Working | |
| 5,000 | Urban civilization in Sumer with copper smelting, goldworking, beer and wine | |
| 4,250 | Kurgans (Barrow) enter Europe above Black Sea | |
| 3,400 | 2nd wave Kurgans to Europe | Egyptian Urban civilization |
| 3,000 | 3rd wave Kurgans to Europe | |
| 2,500 | Early Iron Working | |
| 2,000 | | Beakers invade Ireland & Wales |
| 1,700 | Kurgan (Barrow) people in Ireland | |
| 1,300 | | Picts invade Ireland/Scotland |

| BCE | Mesopotamia | Egypt |
|---|---|---|
| 2630 | | Pharaoh Djoser & Architect Imhotep |
| 2340 | Akkadian King Sargon I invades Sumer | |
| 2120 | Gutians from Zoreb Mountains conquer Agade | |
| 2020 | Semitic Amorites attack Sumer | |
| 1979 | | 1st 12th-Dynasty Pharaoh Amenemhe I |
| 1959 | | 2nd 12th-Dynasty Pharaoh Sesôstris I |

| BCE | Mesopotamia | Egypt | Israelite |
|---|---|---|---|
| 1950 | | Sesôstris I exerts suzerainty over Anatolia and Palestine | |
| 1917 | | 3rd 12th-Dynasty Amenemhe II | |
| 1900 | Hittites invade central Anatolia | | |
| 1884 | | 4th 12th-Dynasty Sesôstris II | |
| 1878 | | 5th 12th-Dynasty Sesôstris III | |
| 1859 | | 6th 12th-Dynasty Amenemhe III | |
| 1848 | King Hammurabi | | |
| 1814 | | 7th 12th-Dynasty Amenemhe IV | |
| 1805 | | 8th 12th-Dynasty Sebeknofru | |
| 1801 | | Hyksos Invade Egypt. | |
| 1800 | | Abraham | |
| 1750 | | Isaac | |
| 1648-1628 | | Eruption of Thera (Santorini) | |
| 1628 | | 2nd eruption Hekla III in Iceland | |
| 1567 | | Hyksos expelled from Egypt | |
| 1480 | | Tuthmose III's Palestine campaign | |
| 1466 | | Conventional Date for Exodus | |
| 1406 | | Conventional Date Moses' death | |
| 1400 | | Jerusalem ruled by Semitic vassal of Egypt | |
| 1364 1347 | | Pharaoh Akhenaten | |
| 1361 1352 | | Pharaoh Tutankhamun | |

| BCE | Assyria | Egypt | Israel |
|---|---|---|---|
| 1300 | Assyria controls the Commagene | | |
| 1291 | | Ramses II re-exerts suzerainty over Palestine and Syria | |
| 1250 | | Latest Date for Exodus | |
| 1250<br>1200 | | | Joshua |
| 1159 | 3rd eruption of Hekla III in Iceland | | |
| 1048<br>1015 | | | David |
| 1015<br>975 | | | Solomon |
| 721 | Assyrians conquer northern Israel | | 10 tribes deported to Assyria |
| 597<br>586 | | | Exile to Babylon |
| 549<br>529 | Cyrus the Great | | |
| 529<br>522 | Cambyses II | Persians Conquer Egypt | |
| 538 | | | Return from Exile |
| 522<br>486 | Darius the Great | | |
| 486<br>465 | Xerxes | | |
| 330 | | Manetho & Hekataios of Abdera | |

| BCE | Greek |
|---|---|
| | |
| 638-559 | Solon<br>Athenian Philosopher |
| 624-546 | Thales & Anaximander<br>Milesian School |
| 570-510 | Pythagoras<br>Italic School |
| 530-456 | Xenophanes &<br>Parmenides<br>Eleatic School |
| 484-420 | Herodotus<br>*The Father of History* |
| 468-347 | Socrates & Plato<br>Athenian Philosophers |
| 400-350 | Eudoxus of Knidos |
| 384-322 | Aristotle<br>Athenian Philosophers |

| BCE | Israelite / Jewish |
|---|---|
| 760-681 | Amos, Hosea, Isaiah &<br>Micah |
| | |
| 626-571 | Jeremiah & Ezekiel |
| 530 | Daniel & Haggai |
| | |
| 480 | Zechariah |
| 430 | Nehemiah |
| | |
| | |

**Schools of Greek and Israelite/Jewish Philosophy**

# Preface

Colleagues often ask me why I wrote this unusual book. At first, it was simply so I could sleep at night. It was a way to marshal the extraordinary facts and histories that constantly rotated in my mind and became graphically alive at bedtime! Now I think my reason is to restore, in a humble way, richness to the mystery tradition at a time when the old arts of the philosopher are all but lost.

There are many paths to the mysteries. The most predominant organizations in western societies are usually composed of people we might call literalists. They would not like the more accurate label of anti-philosophers. Literalists believe their traditional histories are unique, explain everything and provide enough wisdom to make the rest of civilization irrelevant. Usually, they treat their stories as fact rather than myth and rarely think about it any further. These people often join many societies; yet groan at the mention of a lecture. Archeology provides them interesting asides but discoveries are rarely important enough to change the faith.

Then there are capital *P* and small *p* philosophers. Capital *P* philosophers deride literalists and small *p* philosophers alike as *fundamentalists*, a dirty word. These capital P philosophers know all myths are just that, myths without a historical basis. Unless archeology proves something happened then it did not, and the myth is just a story having no more merit than a fairy-tale.

This book is for the small *p* or Gnostic philosophers who have a bit each way when it comes to myth. They see myth as having merit and are not surprised when archeologists discover a Troy, or if they hear a story in the Bible is proved true. Most think that Atlantis will eventually be located. Small p philosophers see myths representing important elements of culture and if not based on facts then often based on *soft facts*. One such *soft fact* is alchemy. Its goal is the Philosophers' Stone.

This book traces the chemistry and philosophy of the Philosophers' Stone from first dynasty Egypt and Mesopotamia through the Commagene region of Turkey, to Israel, France and England. It particularly focuses on mystery religions and philosophical schools that co-existed over thousands of years.

The keys to understanding the Commagene region are metallurgy and alchemy. There is a remarkably close connection between metals, alchemy, perhaps the true Holy Grail and many esoteric traditions of the

Israelites, Freemasons and Rosicrucians. Surprisingly, these traditions are once again contributing to leaps in modern medicine and industrial technology.

Many will see the topics in this book as forbidden territory. Even today, in this age of science, the subjects of alchemy and mystery religion remain fused with intolerance. It is only in today's postmodern western democracies, freed from religious oppression, superstition and master theories that we can listen to the cacophony of simultaneous voices without declaring enemies or being declared an enemy.

Throughout history, many lives have been lost in pursuit of the illusive Philosophers' Stone. Few have found the wisdom to truly behold it because it is a process and not an end in itself. The reader should therefore regard this book as a philosophical *base station* at the foot of the highest mountain of Wisdom. It seeks to understand the philosophy of alchemy, its peculiar chemistry and the surprising and pervasive role it has played in the development of human culture through the mystery religions.

In a sense, alchemy has come full circle since translation of the great Arabic texts into Latin in the tenth century CE. Alchemy was the precursor to chemistry and pharmaceuticals. Now the sciences of chemistry, physics and information are on the threshold of making the hidden benefits of alchemy widely available.

David Hudson, a farmer from Phoenix, Arizona, has been carrying out technical research into the Philosophers' Stone for two decades. His work has helped galvanize many of the themes in this book. Hudson's influence is everywhere through this work as much as that of Robert Graves and Sir Karl Popper.[1] Stephen Skinner's excellent book *Lapidus – In Pursuit of Gold* also proves to be a treasure on alchemy. The author would also like to thank Tom Simms of New Brunswick, Canada, for his discussion of the New Kingdom and Third Intermediate Period in Egypt. Tom's research has assisted dating the Exodus in Chapter 5. The author is very grateful to Robert Word, of San Francisco, for his excellent translation of the Triangular Manuscript of St Germain, the only translation known to exist.

Turning to perhaps the most intensively investigated region in the world, Egypt and Syro-Palestine, we find modern archeology has not yet conclusively unraveled their chronologies. Of the many difficulties encountered by archeology, none is more confusing than the Biblical use of archetypes. An archetype is a model, projected paragon or ideal.

Archetypes in old stories are not literal. Authors apply the technique in a midrashic sense.[2] Compound characters display all the traits that the author seeks to convey to the reader. Some aspects of the characterization are indeed fact but others merely fantasy. Historical archetypes often play a role in many eras, sometimes under alternative names.

Closely associated with the issue of archetypes is the art of double meanings or entendres. Dual and even poly-meanings give rise to a phenomenon called *hermetic drift*. Umberto Eco has spent much of his career in teaching and writing about hermetic drift. He argues that the hermetic tradition underlying much alchemical literature relies on *physical similitude*. This means that everything is similar and closely related to everything else. These relationships are inexhaustible and include every element of this world and heaven. Deliberately and with considerable delight, authors in the sacred arts of alchemy use *Hermetic Drift* to slip from similarity to similarity and meaning to meaning. The content of every expression and symbol becomes a further enigma, more mysterious than the previous one and the ultimate meaning is inevitably postponed. Linguistics and symbols entangle the whole subject. The esoteric elite smugly escape analysis and criticism. As a result, their theories are never testable and have very low levels of dependability, known as *verisimilitude*. At the end of it all, the content can often be an empty secret or something time has otherwise reduced to common knowledge.

Presenting written ideas for positive and constructive criticism is relatively modern. While many Jewish authors showed admirable candor in post-Medieval times, Western authors were far more clandestine. They had little accountability and were economic with the truth. The extensive use of *Hermetic Drift* in the West means we can only understand their slippery allegories with good humor, healthy skepticism and a few traditional tools such as Occam's Razor.

The English philosopher William Occam developed *Occam's Razor* in about 1310CE to cope with archetypes and *hermetic drift*. His *principle of economy in logic* simply states that the smallest number of entities achieves the best theory. The principle demands categorization of theories for maximum impact. This increases the probability of truth, or *verisimilitude*. A good theory has predictive value while a poor theory can explain everything but predict nothing. Limiting the number of entities usually helps to collapse a large number of threads into a

surprisingly small number of themes that can more readily be cross-vectored to hook a new theory from the pool of conflict and plurality.

Mathematically this is the pattern recognition process of cluster and factor analysis in statistics. A top-down, helicopter view overcomes the problem of being unable to see the forest because the trees are in the way. Occam's helicopter, rises above the trees to see the forest and even the pattern of light in its glades. Occam's helicopter will be very useful to us throughout this book because our aim is physical, chemical, mathematical and social analysis rather than description.

Notwithstanding the conciseness of this analytical approach, the reader may correctly perceive the method of Occam's Razor, applied to the arcane characteristics of alchemy, rambles around the subject. The author has tried to keep a traditional approach to the issues but the labyrinth ahead will be a challenge with chapter headings that seem more for convenience than classification. Be of good heart because it promises to be a *grand tour* of life, death, the universe and everything, at least as far as we know it.

Sadly, the author cannot promise *packaged Wisdom* from the journey, only that the reader will pass by many sites where it is possible to begin the process of discovery. The reader will need to work quite hard to recognize Wisdom for his or herself. Whether in alchemy or the mysteries, practical involvement is the key to Wisdom. The alchemists would say *Ora et labora*, or *God through Labor*. It remains for the reader to choose any of the many practical possibilities.

This book meticulously references sources of information wherever possible. While some of these references are unconventional and present hypotheses that lead in radically different directions, the work of these authors broadens the scope and spectrum of understanding and provides many useful insights.

Advancement of knowledge in the kaleidoscopic environment of esoteric philosophy and mysteries is perilous. The cardinal rule is that evidence must always exist for any hypothesis. The main purpose of this book is to assemble and cross-vector arcane knowledge in a new way, to underpin a new and better understanding of the subject. As in a court of law, some evidence is more reliable than other evidence. The author will attempt to warn in advance of the more contentious areas.

All errors are of course the author's responsibility alone. The author hopes that any minor aberrations will not obstruct the reader from grasping the richness of alchemy in its historical context.

The great alchemist Zosimus said that everyone should have a book of chemistry. *The Alchemy Key* will reveal to you works that have been unfamiliar to many contemporary readers. Perhaps you will even discover your own book of chemistry.

Alchemy, the Mystical Provenance of the Philosophers' Stone, is before you. To this day, it remains an exciting frontier of science with adrenalin pumping intrigue. Please plunge into the stream and join in the search for that which was lost.

# Introduction

*Leaning on my elbow, I turn to my own thoughts.*
*The pages of my life, I have cast, on the great millwheel of fortune.*
*In my hunt for the golden crown, I have sought clues, in labours long and wide.*
*I am resolute in my dangerous pursuit.*
*Dangerous you laugh?*
*Yes, I say, for Wisdom is demanding.*
*She does not release her captives readily, but demands inconsiderate labor in searching her ciphers.*
*So as the millwheel turns, I entrust myself between the columns where the University of Antiquity awaits.*
*There I am sure the dance of the labyrinth will lead me to the emerald city.*
*And Ariadne's silken thread, woven from chains of light, will support my journey to the midnight sun.*
*The turn of the millwheel has brought me luck, I cast again…*
*…God goes with the brave.*

The alchemical Philosophers' Stone is the main subject of this book. It has many names including the *Elixir of Life*, *occult gold, manna* and *dew*. For thousands of years the knowledge of this marvelous Stone has been the sole province of mystical brotherhoods including Egyptian Priests and Pharaohs, Melchizedek Priests, Arabian Schools, Rabbis, Kabbalahists, Indian Yogis, Rosicrucians, Freemasons and lone Jewish alchemists.

The subject embodies a mix of religion and politics that has fermented throughout history, occasionally erupting. The earliest traces we have of this are with first dynasty Egyptian Pharaohs. The trail tracks the devastating Hyksos invasion of Egypt and the Exodus of the Children of Israel from Egypt.

Ancient sanctuaries such as Harran and Jerusalem emerge as warehouses of arcane knowledge. So esoteric is the knowledge that it is from lone Jewish alchemists, who perhaps knew the least that we learn the most. Jewish scholars persistently worked at alchemy and around tenth century CE translated the great medical and alchemical treatises of the Arabic world. In looking at the Philosophers' Stone, we have cause to

refer to the Old and New Testaments of the Bible and the Jewish Zohar as particularly fine mystical records.

From the sanctuary of Harran, there was a transfer of alchemy and metallurgy to Islamic Sufism. During the Italian Renaissance, the same knowledge became available from Constantinople through the enthusiastic acquisition of manuscripts by Cosimo de Medici. From Renaissance Italy, it made its way to Britain where the Elizabethans received it enthusiastically.

Ancient Harran generated chains of alchemy and architecture. These led through French cathedral building to the definition of Scottish and English Freemasonry. Links in the chain include the Phoenician *Dionysian Artificers*, the *Roman Collegia*, the *Magistri Comacini of Como* and the *Compagnonnage*.

From Jerusalem, the Jewish stream split into the Rabbinical Kabbalahists of the city of Alexandria, the Qumran Essenes and the Gnostics. The Alexandrian stream spilled into Greece, Spain and Ireland where it appears to have all but petered-out. The Essene stream ended abruptly with the total Roman suppression of Jewish nationalism in the first and second centuries CE. Yet, there are faint but intriguing lines of survival of Melchizedek Priests in the Diaspora of Southern France through to today. The Roman Catholic Church suppressed both the Gnostic stream and the Great Heresy of the Bogomils. The former culminated with the Albigensian Crusade and violent assault on Montségur in 1245CE. Yet, again, stories emerged from the Inquisition that four Parfaits smuggled the Cathars' treasure to safety.[3]

Another chain commences around 1128CE with discoveries by the Knights Templar in Jerusalem. Sheltered in Scotland after their dissolution, the Knights Templar traditions fused into Scottish guilds of the *Compagnonnage* and later into English Freemasonry. Subsequently the German Rosicrucians fled to the protection of James I of England during the Thirty Years War in the early 1600s. From there, the Rosicrucians developed a very close affinity with English Freemasonry. They were to amalgamate with the upper degrees of Freemasonry, bringing organizational structure to the whole movement.

Alchemy has fundamentally influenced Western society, particularly in medicine and religion. In religion, for example, the *Eucharist* ceremony symbolizes alchemy. We find the rituals of the Roman Catholic Church, involving the congregation as the *living church*

in a yearly cycle, embody the complex symbolism of alchemy and the Mysteries.

Yet, the infamous Faustian objectives of unbelievable wealth and the *Elixir of Life* have also kindled the worst of human greed and avarice. The outcome was often disastrous for all involved. Loss of money, counterfeiting, swindles and murder. As a result, alchemy's daughter, Science, led the world to believe that she had abandoned the pursuits of her mother in the sixteenth century. However, chemistry, physics, metallurgy, medicine and pharmaceuticals all flourished.

This book analyses the closely related development of alchemical metals and glass technology from the earliest known practices in Anatolia, Syro-Palestine and Egypt. The Sabians of Harran and Yemen, and the Melchizedek priests of Jerusalem contribute a great deal. Using knowledge from Hermetic philosophy, we investigate the wet method of alchemy to find the green and lilac Philosophers' Stones.

The importance of *Light* and *Dew* emerges from many diverse sources such as garden roses, the orders of Rosicrucians and the historical milieu of the Knights Templars. We find that the *Ancient of Days* could be much more than a vision of Ezekiel. The romances of the Holy Grail integrate all of our knowledge of the Philosophers' Stone into a consummate whole.

Yet, our historical background can never be more than informed conjecture based on abundant circumstantial evidence. Considerable Jewish evidence is contained in the Bible and Kabbalah, both of which are deeply mystical and archetypal. Even these sources have more objective coherence than those of the other major group, the Rosicrucian descendants of the Indo-Hittites. The Rosicrucians prized oral over written tradition and have kept almost no records. The Elizabethan canons of literature are prominent exceptions.

A new, modern element has abruptly changed this duopoly of knowledge. *Whitegold*, the modern Philosophers' Stone, now exists as a scientific fact. Many countries even granted patents. *Whitegold* spans the gulf of physical credibility in alchemy and integrates biblical mysticism with the oral traditions of the Rosicrucians. It is the one and only tangible element in a sea of subjective cleverness. The chapters that follow build on this newfound bridge of understanding.

Four major theories integrate this work. These are the dynamics of population interfaces in the *Crucibles of Humanity*, the emergence of the Israelite race, their early homeland aspirations and the ancient heritage

of the Philosophers' Stone. The Knights Templar rediscovered the ancient Jewish heritage while the Rosicrucian heritage flows from the Indo-Hittites and more particularly the Indo-Iranians.

The establishment of the Israelites has traditionally been a controversial subject for scholars. This book presents a new theory. This is that the unique characteristics of the Israelites arose in the east of Bronze Age Anatolia. Here the two great language groups of the world, the Indo-Hittites and the Afro-Asiatics, were culturally compressed or fused.[4] The outcome was a unique people with interwoven cultures. The *Alchemy Key* unlocks the door to this Anatolian cultural compression. Inside we find answers to many questions preserved by different groups throughout the millennia.

Chapter 4 presents a new theory of the Crucibles of Humanity, which encompasses the most modern understandings of population movements in history from biological analysis.

This book increases the understanding of our rich heritage. In solving esoteric mysteries, we can appreciate the underlying themes in many religions. Ultimately, the strength of this book lies in delineating physical as well as philosophical advances. *Whitegold* is with us and the medical and technological possibilities are breathtaking.

There are at least three ways to read this book. The traditional linear way, front to back, past to present, is the journey of an Adept. To reach the end of the book it is best to defer exploring the many diverging sidetracks that entice one from the main path. Those seeking mystery and surprise might instead sample what is on offer by simply opening the book at random. Finally, the thoroughly modern reader might prefer instant knowledge rather than Wisdom, by reading the first chapter and then all the others in reverse order.

We begin our journey with modern alchemy, and then plunge into understanding alchemy’s role in the history of society. Humans have a unique ability to think about their own thought. To understand the shared belief systems of history is to understand the meaning of life as conceived by man. We are really taking a unique cut through the belief systems, power structures and objective disputation mechanisms that constitute culture.

*Glossary Note*: In common with the practice of Biblical scholars, the term *Israelite* refers to the people of ancient Israel up until the return of Israel from the Babylonian Exile.[5] After their return and until the present time the term *Jew* is

used, which derives from Judah. The term *Israeli* means a modern citizen of Israel. *Hebrew* refers either to the ancient language of Canaan or to the contemporary language of modern Israel. All Biblical quotes are from the Authorized King James Version. Dates following 1 BCE, are referred to at CE for the *Common Era*, which in the past was AD for *Anno Domini* or *the year of our Lord*. BCE means *Before the Common Era*.

# Chapter 1 Arcane Alchemy

This might shock you, but in my hand, as I write, I'm holding the Holy Grail. I have just made the Philosophers' Stone in a crystal wine glass.

The High Priest Melchizedek might have felt the same awe, when he first made the Philosophers' Stone around 2000BCE. Have you seen the sculpture of him at Chartres Cathedral, welcoming initiates at the North Entrance, beneath the Rose Window. This is the famous Gate of the Initiates. He's there, along with Aaron, David and Solomon, holding a goblet containing the Philosophers' Stone.

The Melchizedek Priests at the Temple of Jerusalem were adepts in many aspects of the chemistry of gold. It strikes me now how easily they could have made shrewbread, manna or whitebread just as I have, scooping Jordan River water from the Brazen Sea in front of the Temple, then mixing it with alkali from a bowl to create the Philosophers' Stone in a golden bowl.[6] Yes, right then and there because it doesn't take more than a few minutes.

I have the advantage of pure chemicals, but I too use the Jordan water or rather reconstituted Dead Sea. The Jordan River and salts from the Dead Sea are hugely prospective for making the Philosophers' Stone. In fact, they are ten times better than other seawater, and considered especially good because they do not seem to have the poisonous heavy metal precipitate called a Gilcrest Precipitate.

Actually, any seawater, from well under the surface, will also do, especially if you are near an undersea vent. It is said that a skilled alchemist can even make the Stone repeatedly from the same bucket of water.

I made my Philosophers' Stone by heating Dead Sea water and then titrating it with Sodium Hydroxide to form a precipitate at about pH 8.5, drawing-off the salt water with a syringe and washing the precipitate a few times with distilled water. As it settled in the bottom of the wine glass, my precipitate looked just like Melchizedek's stone. I gazed at my precipitate, knowing that the thirty-day Egyptian rite of passage required five hundred milligrams of this substance per day.

My stone is probably seventy percent gold and thirty percent magnesium hydroxide, which is Milk of Magnesia. I can isolate the gold if I want to, by drying the precipitate to a powder and then mixing it with

hydrochloric acid. Anything that does not dissolve is the pure manna or Philosophers' Stone.

Alchemy using dissolved elements is simple and effective. It differs from the Great Work because it starts with water already containing the necessary elements. Traditional alchemists would consider it the lightweight end of the Art. The Great Work focused on the reverse direction, converting metallic gold into the Philosophers' Stone. For the ancients this involved three major technological hurdles. The first was to make a solvent for gold. No easy achievement. The second hurdle was to eliminate the impure elements, particularly Nitrogen, introduced in dissolving the gold. The third major hurdle was to create a gold chloride that could be dissolved in water. When the gold dissolves, we have potable gold, or gold that can ingested to purify the body. It was said that with this *Elixir of Youth*, the old could become young again; and life could be extended to at least the natural limit of one hundred and twenty years. After all, the Bible said that Melchizedek, the King of Salem, who first possessed the Philosophers' Stone, would live forever.

I mentioned that dissolving metallic gold was no easy matter. Alchemists needed a Secret Fire. They created nitric acid by reacting ammonium chloride or sal ammoniac, the Salt of Ammon, with niter or potassium nitrate. Many chemists would be surprised to know that in antiquity priests distilled ammonia from dung, bones and horns at the Temple of Amun in Libya. The name ammonium even derives from the Egyptian deity, Amun. Egyptian Priests used this in their chemical works at their nearby Temple of Amun in the Oasis of Siwa in Egypt. Nitric and hydrochloric acids were combined to form *Aqua Regia*, that unique combination of oxidizing and non-oxidizing acids that together can dissolve metallic gold.

Nitric acid is amongst the most dangerous of substances to work with. This acid blinded many alchemists, or they met a painful respiratory end from the fumes, splashes and spills. Many inadvertently created poisons or explosives. Fulminating gold and silver are highly unstable explosives, quite probably the deadly *Shamir*. Many military devices use fulminate of Mercury as a detonator.

Once alchemists overcame the issue of dissolving gold, they eliminated troublesome compounds of nitrogen with antimony. The ancients derived antimony from a variety of sources, which they called *Prima Materia*. Two popular starting points for the Egyptians were the minerals of lead oxide called galena, and tin dioxide called cassiterite.

Antimony was purified with iron or Mars, just as in the modern industrial process of extracting antimony from stibnite ore. When they saw the pure white vapor of antimony rise, the alchemists likened it to a white virgin queen, the moon goddess, and called it the Philosophers' Mercury. This Mercury should not be confused with metallic Mercury, which is always poisonous if used alchemically.

The white virgin indeed brought relief to the injured. A fragrant cream made from a precipitate of antimony became a universal unguent of the alchemist doctors. Crusaders used this salve or universal medicine to heal wounds and it has been used right up until very recent times. The secret ole of antimony was so intriguing that the metal, although very soft and less bright than silver, was often used for tableware such as salt salvers and gravy boats. Adepts could display these openly in public, with few knowing the real meaning of the white virgin in the metal.

Finally, Mercury, white virgin of alchemy, was married to the Sun King. A rainbow of colors appeared in the alchemist's flask. A green dragon battles a Red Man. The blood of the green dragon is the necessary sign that the son of love will be born. Finally, in the faeces of the reaction, a rock appears. It is the green lion tinged with lilac. This royal color signifies Horus rebirth as king.

I will not dwell on these celebrated reactions. They can be demonstrated but never scaled-up to any useful volume for medicine or industry. I would now like to turn to another paradigm of alchemy.

There is a man in Phoenix Arizona by the name of David Hudson. He recently patented a version of the Philosophers' Stone called Orbitally Rearranged Mono-atomic Elements (ORMEs) in many countries such as Australia and UK, although the US Defense Department vetoed his patent in the USA on the grounds of national interest. Gold, silver, rhodium, iridium and eight other Transition Elements can exist as ORMEs.

ORMEs are virtually undetectable by conventional means because they lack a d-orbital electron. However, they do show a distinguishing infrared doublet located between 1400 and 1600 $cm^{-1}$.

We tend to focus on gold as the most valuable ORME. Yet, rhodium and iridium may be more important for health applications because they represent five percent of a mammal's brain by dry weight. When referring to ORMEs we are really talking about the Transition Metal complex that includes gold.

In other words, ORME technology produces many Philosophers' Stones from the Transition Metal complex. The end is the same as for the

Great Work of the alchemists, but it eliminates the prohibitively expensive Precious Metal complex, such as gold and platinum. David Hudson's process extracts the Transition Metals directly from basic and inexpensive sources such as volcanic rock. These are then processed to potable metals, whose primary uses are in medicine and industrial technology.

Take gold for example. Typically, metallic gold extracted from ore is only two percent of the available gold. The other ninety percent is in an ORME state. This provides plenty of potential for technical recovery, or ORMIC recovery. It also has major ramifications for the supply and demand equation in the gold market.

Creeping through a wall into a modern alchemist's cellar laboratory, a colleague and I experimented with David Hudson's patent method. We dissolved gold in Aqua Regia and then worked straight through for two days and nights. You can see a pH neutralization graph of mine on a web site called Whitegold. Although we were very careful, we could not get past a certain stage. David Hudson merely comments that while his method is written down, the art requires additional knowledge of things like timing, and he is not about to give this away while striving to build a pilot plant.

I hope that this discussion of pure chemicals and pilot plants has started to dispel your image of the author as a medieval puffer. The main point I want to get across is that modern alchemy exists as a scientific frontier and that it is very important. Let me tell you just how important it is.

Empirical evidence indicates that Hudson's chloride form of iridium and rhodium ORMEs can cure cancer, pronto. David Hudson believes that gold is associated with the pineal gland, rhodium with the thymus, while iridium seems to relate to the spinal chord and pituitary gland. There is also some anecdotal evidence from non-Hudson sources that a mix of seventy percent rhodium, fifteen percent iridium and fifteen percent gold is the most effective in achieving remission of cancer.

The healing process of ORMEs is not one of killing the cancer cells but of denaturing, or simply retarding their action to the point where cancer cells are indistinguishable from normal cells. The cancer no longer shows up on scans. It is still early days but there is considerable work going on under US National Institute of Health Alternative Medicine funding to establish the bona fide of this substance in many

areas such as breast cancer, AIDS, Lou Geri's disease, Parkinson's disease, multiple sclerosis, muscular dystrophy and arthritis.

Industrially, the great application of ORMEs is as an electrode and catalyst material for fuel cells. In a few years fuel cells are destined to replace batteries in everything from mobile phones to automobiles. The market for fuel cells will be enormous and their use is only being held back by the lack of a suitable electrode material. The special characteristic of ORMEs is that it is a superconductor and therefore suitable as an electrode material. This was in fact the specific basis that the US Defense Department vetoed David Hudson's US patent application.

I would like to end this chapter on a philosophic note because the study of alchemy and philosophy has always gone hand-in-hand. Much of the chemistry of gold and ORMEs can be understood on a purely scientific level, but not yet everything. Some of the thinking is tied-up with the most recent of scientific discoveries such as the behavior of superdeformed nuclei, Cooper pairing, superconducting microclusters, superfluids and Bose Einstein condensates, which were first created in 1995. Nobel Prizes are still being awarded for new learning about this area of science. Yet strangely the ancients seemed to know about it five thousand years ago.

I will now suggest a challenge. The complementary way to understand the new science of ORMEs and jump ahead of the scientific frontier is to understand what the ancients knew. This can only be done through a study of classical literature and the culture of religion. Take Shakespeare's plays the Merchant of Venice, Hamlet and King Lear. The Bible is a great but enigmatic reference. The Jewish Zohar or Book of Splendor is superb, especially that 3% in the Book of the Concealed Mystery and the Greater and Lesser Holy Assembly. Scientific alchemy, for me, is the final piece in the jigsaw. I believe that I have perhaps come closer to understanding the eternal enigma of the meaning of life.

I am sure you are wondering if I can make gold. Well, I have not tried, but a number of people I know have and they were successful in plating out gold or electrum, which is a combination of gold and silver. No, its not trickery, but scientific extraction. However, the quantities have been very small.

The great alchemist Zosimus said that everyone should have a book of chemistry. I sincerely hope that you will find yours. In the next

chapter, we delve a little further into David Hudson’s extraordinary alchemy.

# Chapter 2 David Hudson's Alchemy

More than a decade ago, David Hudson, a farmer in Phoenix Arizona, stumbled upon the fabulous Philosophers' Stone while trying to mine and refine gold on his farm. He realized with some excitement that he had discovered a repeatable formula. Even better, his formula could be scaled-up from a laboratory to a chemical plant. This was something that had eluded alchemists for at least three thousand years.

Hudson's discovery is now a controversial subject at the forefront of pharmaceutical and industrial technologies based on high spin state *mono-atomic* or single atom elements of iridium, rhodium and gold. He has developed *high spin mono-atomic* states for many of the transition elements including gold.

David Hudson quietly patented his process in England, Australia and other countries around the world. He was unable to do so in the USA. The patent application fell foul of standard US Department of Defense objections relating to superconductivity, a technology of national importance.

Another explanation is that the process simply did not work, although this is normally not a basis for rejection. A convenient conspiracy theory is that the US Government realized that Hudson might have rediscovered the Philosophers' Stone and concluded it was far too important for humanity to allow any individual a patent. An *X-Files* variation of this conspiracy theory holds that the US military does not want anyone else in control of the substance. David Hudson points out in good humor that his failure to patent the process in the USA at least meant that no one else could.

Ultra fine metallic colloids of gold, platinum and silver are one form of pure metals used medicinally. To be effective, these colloid molecules need to have a diameter of between one to ten nanometers.[7] These colloids give rise to some surprising claims. Gold colloids reputedly help the nervous system and relieve depression, anxiety and arthritis. Silver colloids are reputedly effective against over six hundred and fifty viruses, bacteria, fungus and yeasts. Many recommend care with silver because the element can build up in body tissue and become toxic to the bacteria required for normal body function.

| | Rhodium % | Iridium % | Monatomics % | Cost per Gram (approx.) |
|---|---|---|---|---|
| Aloe leaf | 0.17 | 0.07 | 0.24 | - |
| Shark cartilage | 0.24 | 0.04 | 0.27 | - |
| Emprise Plus / Mexican wild yam | 0.49 | 0.49 | - | - |
| St. Johns Wort | 0.8 | 0.60 | 1.40 | $15 |
| Blue-green algae | 1.00 | 0.54 | 1.54 | $15 |
| Man-aloe (freeze dried aloe) | 2.1 | 2.10 | - | - |
| Ultimate Aloe flash dried | 2.2 | 2.20 | - | - |
| Blood root | 0.6 | 2.20 | 2.80 | $1 |
| Calf and pig brain | 2.50 | 2.50 | 5.00 | - |
| Ourco Nigel maritime pine bark | 3.09 | 2.06 | 5.15 | $5 |
| Vitali-Tea (six herbs) | 2.56 | 7.98 | 10.54 | $5 |
| Acemannan Hi-purity aloe | 90.00 | 90.00 | - | - |

**Common Sources of Monatomic Elements**[8]

Powders containing trace metals like iridium and rhodium occur naturally. For example, flax, almond and apricot oils and grape juice contain both of these elements. Moreover, there is some evidence that carrots and aloe grown in volcanic soil have detectable monatomic rhodium and iridium. Those grown in non-volcanic soil have no natural monatomic elements.

There are a number of natural sources of therapeutic substances based on metals. These include a popular powder found in California that comes in various colors, including white. Homeopathic curers claim that clay from a Navajo reservation has special cancer curing properties. Others claim similar remedial properties for dark green aloe leaf essence and *Californian Manchurian Mushroom Tea* made from Kabuchi or Chinese mushrooms found under pine trees.

According to David Hudson, a commercial high-purity aloe is the most concentrated product. It is a freeze-dried polysaccharide powder of juices extracted from Aloe Vera grown on a volcanic island in the Caribbean. The relevant authorities authorized this high-purity Aloe for feline AIDS but not for cancer treatment in humans. In AIDS patients, the thymus is usually shrunken. High-purity aloe in the blood stream seems to increase the white blood cells and T-cells dramatically. The increase in T-cells comes from recovered activity in the thymus, which can grow by forty percent after treatment for one and a half months.[9]

The table above shows the percentages of rhodium and iridium elements in some common sources. David Hudson claims that none of these substances has measurable amounts of monatomic gold, the most important element.

Following is a Periodic Table showing the Transition Metals thought to have this monatomic capability. David Hudson's *monatomic gold* or *Whitegold* is the scarcest monatomic element. It is thought to be much more *active* than the other monatomic substances. The material is called *Whitegold* because it has a modest grey-white color. It is not platinum, which jewelers call whitegold.

The technical name for *Whitegold* is *Gold in its Orbitally Rearranged Monatomic Elemental* (G-ORME) form. David Hudson's initial process for its preparation from metallic gold is set out in Appendix 1. The Appendix also contains a modern technical explanation.[10]

| 1a | 2a | 3b | 4b | 5b | 6b | 7b | 8 | | | 1b | 2b | 3a | 4a | 5a | 6a | 7a | 0 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| H | | | | | | | | | | | | | | | | | He |
| Li | Be | | | | | | | | | | | B | C | N | O | F | Ne |
| Na | Mg | | | | | | | | | | | Al | Si | P | Se | Ci | Ar |
| K | Ca | Sc | Ti | V | Cr | Mn | Fr | Co | Ni | Cu | Zn | Ga | Ge | As | Se | Br | Kr |
| Rb | Sr | Y | Zr | Nb | Mo | Tc | Ru | Rh | Pd | Ag | Cd | In | Sn | Sb | Te | I | Xe |
| Cs | Ba | La | Hf | Ta | W | Re | Os | Ir | Pt | Au | Hg | Tl | Pb | Bi | Po | At | Rn |
| Fr | Ra | Ac | Rf | Ha | ? | | | | | | | | | | | | |

**Periodic Table of Elements**

**Transition Elements thought to form ORMES**

Scientists do not yet understand the process by which *Whitegold* apparently repairs cells. David Hudson hypothesizes that nitric oxide (NO) attacks the monatomic atoms in body cells and deactivates them.[11] This causes the aging process and eventually death. As humans, we breathe to live but in doing so we also draw in one percent by volume of nitric oxide. This ages the body and eventually kills us by the process of deactivating monatomic substances in our cells.

David Hudson suspects that when a cell dies, the bound monatomic high spin atom falls to low spin by emitting a gamma photon or burst of light due to electron pair annihilation. Nitrogen fourteen in the nitric oxide absorbs this light and converts to radioactive carbon fourteen. This is why living bodies produce radioactive carbon fourteen. The technique of carbon dating uses the knowledge that living cells cease producing carbon when a body dies.

Eating monatomic elements in our food such as carrots and grape juice may *recharge* our system. Ozone and peroxide can also help remove toxins.[12] Yet, the combined effects of recharging and cleansing are insufficient to retard the aging process and so a natural life ends at about eighty years of age.

David Hudson believes that *Whitegold* is unique among the monatomic elements because it is able to correct DNA deficiencies by a denaturing process. He hypothesizes that eating larger doses of monatomic elements may decelerate the aging process and perhaps even reverse it. *Whitegold* would relax the damaged DNA and allow it to correct and recombine.

Researchers are rigorously scrutinizing genetic correction in humans with the Kaposi Sarcomas of AIDS, liver and breast cancer, Lou Gehrig's disease, Multiple Sclerosis and arthritis.[13]

Although little research is available on the medical use of *Whitegold*, there is some anecdotal evidence that the chloride form of ORME iridium is effective in the remission of cancer.[14]

Culture tests also confirm that rhodium chloride has some effect on cancer cells with abnormal activity reduced by about sixty percent. There is no effect on normal cells. The precise mechanism is not yet certain. Retardation of cancer activity in the cells occurs even if the rhodium is only in local proximity. David Hudson feels a resonant vibration is at the center of the whole science of monatomic substances and refers to it as *the Spirit* of life. In 1995, he set up a group to fund his pilot plant called the *Science of the Spirit Foundation*.

Other test tube studies with pure monatomic metals on cancer cells and with cancer patients have been inconclusive. In one cell culture test, the cancer cells reverted to normal, while in other tests the cancer cells simply continued without effect.[15] Seven women with breast cancer took pure ORME materials with no effect.[16] It is now hypothesized that the reason pure ORME-state elements have no effect is that they are not absorbable into the normal digestive system in the same ready way that chlorides are digested.

More extravagant metaphysical claims made by paranormal sources are that the body has the ability to travel anywhere by just thinking. This translocation or astral travel is called *the rapture*. Other flamboyant claims are that a person can live eight hundred to one thousand years with a perfect body in the state of a teenager and communicate telepathically.

While not subscribing to paranormal phenomena, David Hudson does claim that his monatomic substances are superconductors and that this may provide a possible explanation for the amazing behavior of the *Ark of the Covenant*.

Jewish *Midrashim* commentaries describe how the *Ark of the Covenant* levitated and carried along some of the people who were supposed to be carrying it.[17] The only known phenomenon that could levitate in this manner is a superconductor's *Meissner field*.

A *Meissner Field* is a strong diamagnetic field, unique to superconductors, that causes them to be repelled by an external magnetic field. Heike Kamerlingh Onne, a Dutch physicist, first identified Superconductivity in 1911. It is a state of zero electrical resistance, usually exhibited at very low temperatures. It was not until 1933 that the German team of Karl W. Meissner and R. Ochsenfeld showed that superconductors possess a *Meissner Field*. Notwithstanding these early successes, the phenomena of superconductivity was not properly understood until 1957 when three American physicists proved that it was due to the quantum effect of electrons moving in pairs. For this work, they received the 1972 Nobel Prize for Physics.[18] The Nobel Committee again chose this strategic area of research for its Prize in 1987 and 1996.[19]

As *Whitegold* is a superconductor with a *Meissner field*, the pot of *manna* in the *Ark of the Covenant* could have contained a quantity of *Whitegold* that produced such a field. There is some suggestion that Moses placed an omer of manna, or *Whitegold*, in the Ark. David Hudson’s theory is that a *Whitegold's Meissner field* would then have

surrounded the Ark causing it to levitate and glow with the radiance of the *Shekhinah*. This would have also caused the ill effects on the Philistines of Ashdod. The Ark caused hemorrhoids, from the Hebrew OPLIM meaning tumors.[20] Josephus says of the diseases inflicted at Ashdod:[21]

*…for they died of the dysentery and flux, a sore distemper that brought death upon them very suddenly; for before the soul could, as usual in early deaths, be loosed from the body, they brought up their entrails and vomited up what they had eaten…*

Similarly, the peoples of Gath and Ekron at the time of Samuel could hardly wait to return the Ark.[22]

An unusual characteristic of *Meissner fields* is that another *Meissner field*, which oscillates at the same frequency, can enter that field of the first and not perturb it. Each week the High Priests of *Melchizedek* ventured beyond the veil in the Holy of Holies. There they partook of the *Bread of the Presence of God*. Then more *Bread* was set out for the next week before the *Ark of the Covenant*.

A *Melchizedek* high priest who had eaten the *Bread of the Presence of God* for some time could theoretically approach and safely touch the *Ark of the Covenant*. The Priest would not perturb the Ark's *Meissner field* because of his resonance with it. Resonance avoids a voltage difference.

The absence of resonance when an ordinary person approaches the Ark could lead to a collapse of flux, a voltage difference and an electrical discharge.[23] This phenomenon may have given rise to the practice of tying a golden chain around the High Priest's foot. Priests waiting outside the Holy of Holies could drag out the High Priest if the Ark immobilized him.[24]

The properties of ORMES have not been widely validated. Nor is David Hudson's *Whitegold* precisely the same as the Philosophers' Stone in any one of its traditional forms. Yet, the similarity in materials and the derivation of processes is highly compelling. If traditional alchemists' difficulties such as chemical fires are an indication of shared technology, David Hudson's pilot plant is certainly no exception.

The preparation of the *Whitegold* from pure metallic gold is an expensive and time-consuming process. It is unlikely that there would be sufficient produced in this way for many to undertake the Egyptian rite of passage, which is to consume five hundred milligrams of *Whitegold* each day for thirty days. Testing is not even possible until David Hudson's troubled pilot plant provides the direct production of white gold from

volcanic ore.[25] His plant uses sixty five million year old volcanic ore from the Arizona desert.

While the necessary ores are found in any place on the earth where there has been volcanic action, the best source of material is the Maui craters in Hawaii where the magma is highly enriched with iridium. Iridium ore is a pink-orange color and that with rhodium is more of a grey color. The metals are already monatomic but purification is a lengthy process with 32 steps and it takes 100kg of ore to get 1kg of precipitate.

Before obtaining the privilege *Whitegold* may bring, it is well to remember a Rabbinical warning that the powder can be used for good or evil and it is incumbent upon all to learn to control our own dark side before partaking:[26]

*Understandably, then, the absolute conditions for unlocking this door lie in purity, selflessness, and the mastery of instincts.*

In the next chapter, we look at Jerusalem as an ancient center for alchemical technology.

# Chapter 3 Enigma of King Solomon's Temple

King Solomon's reign was sometime during the period 1015BCE to 931BCE. His father, King David, had consolidated Judah and Israel into the United Kingdom of Israel, ruled from Jerusalem. By the time of Solomon's kingship, Jerusalem had become a wealthy centre of trade. The Books of I Kings and II Chronicles describe how Solomon constructed a mighty temple to house the Arc of the Covenant. He decorated it with the most sumptuous of stonework, woodwork and metalwork using Phoenician artisans provided by the King of Tyre.

Although there were many older temples on Mount Zion, Jewish and Biblical scholars consider King Solomon's Temple the First Temple of Jerusalem.

The Babylonian King Sennacherib besieged Jerusalem at the time of Hezekiah in 700BCE. Hezekiah paid him a tribute of a king’s ransom including thirty talents of gold, eight hundred talents of silver, precious stones and antimony.[27] The next Babylonian king, Nebuchadnezzar invaded Jerusalem in 597BCE and again in 587BCE.[28] In the latter invasion, he destroyed the Temple and transported the population of Jerusalem to Babylon.[29]

King Cyrus of Persia later returned the descendants of these Israelites to Israel in 538BCE. He financed the construction of the Second Temple by Zerubbabel, albeit in an austere style. The name Zerubbabel actually means *Children of Israel* and is probably an archetype. The Jews completed the Second Temple in 515BCE. It operated until 169BCE when plundered by Antiochus IV Epiphanes, the Illustrious. He allegedly removed both the visible and hidden treasures.[30]

With permission from the Sanhedrin, Herod the Great demolished Zerubbabel's Second Temple in 20CE and constructed a grandiose Third Temple in only eighteen months. Fifty years later, the Roman General Titus burned this temple to the ground on the very anniversary of the destruction of the First Temple. His action was in response to fanatical militancy by Jewish Zealots who murdered a garrison of surrendered Roman troops in Jerusalem.

The Jewish chronicler Flavius Josephus and Roman historian Tacitus both wrote that Titus had not wanted to destroy the Third Temple. They did so because after heavily fortifying the temple, the Zealots fervently defended it.[31]

Flavius Josephus warrants a brief character sketch, as he will often contribute to our research. Josephus was nobly born in Galilee as a descendant of the Hasmonaean-Maccabees. He was educated as a Priest of the Temple and became the revolutionary Governor of Galilee in the Zealot uprising of 66CE. He commanded nationalist guerrilla forces against the troops of Vespasian. The Romans captured him. However, in front of General Vespasian he announced that Vespasian was the messiah the Jews awaited and that both Vespasian and his son Titus would become emperors of Rome. After Vespasian became emperor in 69CE, conveniently proving Josephus a sage, Vespasian appointed Josephus part of his entourage. Vespasian also gave Josephus an apartment in the imperial palace and bestowed the citizenship of Rome on him. Josephus' chronicle, *The Jewish War*, provides our only detailed account of the Zealot uprising in 66CE and the fall of Massada.[32]

Josephus gives a date for the commencement of King Solomon's Temple of 1060BCE, some one thousand one hundred years before his own time. He does this by nominating the period from the laying of the foundation stone of the First Temple to the destruction of the Third Temple by Titus in 70CE as one thousand one hundred and thirty years, seven months and fifteen days.[33] He then goes on to describe the terrible destruction of the Third Temple in graphic detail:[34]

*While the Sanctuary was burning, looting went on right and left and all who were caught were put to the sword. Such were the height of the hill and the vastness of the blazing edifice that the entire city seemed to be on fire, while as for the noise, nothing could be imagined more shattering or horrifying. There was the war-cry of the Roman legions as they converged, the yells of the partisans encircled with fire and sword… Yet more terrible than the din were the sights that met the eye. The Temple Hill, enveloped in flames from top to bottom, appeared to be boiling up from its very roots; yet the sea of flame was nothing compared to the oceans of blood.*

The Romans continued to systematically quash the Jewish uprising by eliminating Zealots in Jerusalem, Essenes in Qumran, the Zealots and Sicarii occupying Herod's Massada fortress and the entire Jewish population of Caesarea.

Jewish militancy flared once more when Rabbi Akiva inspired a Maccabee revolt under the brilliant Jewish revolutionary leader Simon Bar Kochbar in 130CE. Simon Bar Kochbar was known as the *Son of the Star*. This name has the same meaning as that of Zoroaster and implies he

was an initiate in the royal mysteries. He was a prince of Israel and constituted a prospective messiah for the Hasmonaean royalty of Israel.

Bar Kochbar always fought in the front line at the most dangerous points. He led two hundred thousand men to establish an independent Jewish state, but it was to last only three years. The Romans lost an entire legion regaining control. In retribution, the Romans leveled one thousand villages, killed half a million people and sent many thousands of people abroad as slaves.

After the disastrous revolt of Bar Kochbar, the Rabbis actively discouraged political messianic hopes.[35] They denounced sects such as the Judeo-Christians that calculated the *Time of the End*. The Rabbis renamed Bar Kochbar *son of a lie*. They declared all messianic and apocalyptic literature uncanonical and secular.

Bar Kochbar's Hasmonaean uprising was not Christian but Jewish nationalism. Massada's fall exhausted it in 67CE and led Roman Emperor Hadrian to order the total obliteration of Jerusalem. Absolutely nothing remained of the city except for the western retaining wall. The Romans dedicated a small temple to Jupiter on the desolate site.

We now turn to the archeological investigations in Palestine that stand at odds with the early Biblical account of King Solomon's Temple. The first hurdle is that independent records from Egypt, Mesopotamia and Phoenicia do not confirm the existence of either David or Solomon. The only king of the relevant period to have ruled over the legendary empire of Solomon that stretched from the Mediterranean to the Euphrates was the Egyptian Pharaoh Tuthmose I, as he recorded on the *Tombos Stela* c1490BCE.[36] Tuthmose III was the next ruler of this region at the time he campaigned to Naharin on the Upper Euphrates in 1480BCE.

As to the name David, the Essenes simply regarded the name *David* as the generic name of the promised *messiah*.[37]

Archeological digs provide the next set of hurdles. They have not verified the magnificence of Solomon's city or his Temple. There are no signs whatsoever of an advanced material culture having existed.[38] Buildings were not monumental works of carved stone ashlars but small with clay floors.[39] None of the Temple's famed pomegranate decorations has ever been discovered, although a small decoration in the archeology section of the Israel Museum in Jerusalem shows that pomegranates were at some time used as decorations.

If the era of King Solomon was relatively impoverished and culturally desolate, we must ask if the Biblical accounts are fictional

archetypes or if the archeologists are mistaken. Two key factors help us to understand this question. Firstly, it is widely thought that the Five Books of Moses that form the Pentateuch and Old Testament derive from King Solomon's time or shortly after.[40] The author, affectionately dubbed *J*, would have been quite familiar with the near history of Israel and particularly the temple of the city of Jerusalem. Given that archeological evidence in Jerusalem and all of Judah and Israel does not conform to *J*'s description, literal interpretation is unwise.

One piece of evidence is conclusive in deciding that Biblical accounts of King Solomon's Temple are fictional archetypes. This is that Thutmose III plundered the legendary treasure of the Temple in 1480BCE. This is approximately five hundred and thirty years before construction of King Solomon's Temple in 950BCE. Thutmose III recorded his Palestine campaign and its spoils in a temple at Al-Karnak in Egypt.

In 2134BCE, Egypt's eleventh dynasty began building the temples of Al-Karnak. Construction lasted for one thousand five hundred years. Thutmose III's area records in bas-relief the same grand and precious ornaments and furniture mentioned in the Bible. At odds with this is the Bible, which says that David gave these things to Solomon.[41] The bas-relief shows the items and their quantities.[42] The top five rows of the bas-relief are objects of gold, the next five rows show objects of silver mingled with gold and precious stones. The lower rows show objects of bronze and semiprecious stones.

The wealth is so extensive that it is easy to imagine it represents hundreds of years of trading. Yet, these are only the sacral goods presented to the Priests of Amun. Other Egyptian monuments attest to the secular plunder retained by the Pharaoh and his viziers such as furniture and chariots of gold and silver. The tomb of the vizier *Rekhmire* records that Thutmose III transported the Israelite metallurgical and craftsman skills to Egypt:[43]

*Bringing the Asiatic copper [-smiths] which his majesty captured in the victories in Retenu … Making chests of ivory, ebony, … captives, which his majesty brought for the works of the temple of Amon.*

Various Rosicrucian orders such as the *Brotherhood of the Rosie Cross* look to Thutmose III as their mystical patriarch and use Thutmose III's cartouche in their symbols. There is some support for this claim as Masonic symbols are apparent on Thutmose III's obelisk now located in New York's Central Park.[44] Other Rosicrucian orders look back to an

even earlier time of 1950BCE and the twelfth dynasty Pharaoh Sesôstris I. His profound maxim *Know thou thyself!* is the distinguishing characteristic of a modest man engraved at the Temple of Delphos (an imaginary temple of perfection).[45] The dimension of this statement became very important in both alchemy and mystery religion.

The *Book of the Concealed Mystery* of the Zohar describes King Solomon joining himself to the Daughters of Men. The apocryphal Book of Enoch describes Azazel in a similar way.[46] The Zohar thus suggests, surprisingly strongly, that King Solomon is descended from the ancient *Nephilim* or their descendants the *Anakim*, of whom we shall have more to say in Chapter 17. If this were indeed the case, there would have been many opportunities for the famous Temple to be built before the campaign of Thutmose III and perhaps even before the time of Sesôstris I, who ruled five hundred years before Thutmose III.

In fact, Herodotus maintains that Pharaoh Sesôstris is the unknown *Shishak* who sacked the First Temple, a millennium before the biblical dates.[47] Sesôstris' campaigns demonstrate that this is plausible. However, Josephus vigorously denies this contention and he is probably correct.[48] Herodotus' Sesôstris is most likely Sese-Ramses II, who some storywriters call *Sesoosis*.

Pharaohs such as Tuthmose III and Ramses II liked to compare their acts to the great Pharaoh Sesôstris, who was the first Egyptian Pharaoh to pillage Palestine and Anatolia. If *Sesoosis* is really Ramses II then Herodotus is dating the destruction of the Temple to the era of the Battle of Kadesh in 1291BCE.

The Bible dates the sack of the First Temple by an Egyptian king named *Shishak* or *Sheshech* to the fifth year of Rehoboam, the son of King Solomon.[49] Yet, this Pharaoh *Shishak* (SHSHK) is absent from Egyptian records.

It is useful to review the background to the despairing legend of *Shishak*.[50] Due to Solomon's idolatry, God declared through the prophet Ahijah that Jeroboam, an official in Solomon's court, would receive ten tribes from Solomon. Solomon sought to kill Jeroboam, who fled to the protection of Shishak in Egypt. He returned after Solomon's death to become the leader of the new northern kingdom of Israel. Solomon's son, Rehoboam, ruled the southern kingdom of Judah. After the split, Shishak invaded both weakened kingdoms.

The inspiration for this story seems to be the splitting of Egypt in 1075BCE by the twenty-first dynasty. High Priests in Thebes continued

to rule Southern Egypt. Kings from Tanis in the far northeast of the Delta ruled the new independent North Egypt. The Libyans took advantage of the weakened kingdom with an invasion c945BCE that overthrew all Egypt. Chapter 6 will show the Semitic Levant Asiatics in Egypt, who came closest to power in the nineteenth dynasty, truly regarded Egypt as their rightful possession. This was the grand heritage of *Jacob on the Ladder* , which Ramses II recorded on his stele commemorating the four hundredth anniversary of his dynasty.

Although the Exodus expulsion of Ra Meses, the Biblical Moses of whom we shall see more in Chapter 5, was a temporary setback, it was not decisive to Levant Asiatic involvement. Nor was loss of power by the nineteenth dynasty. The second Pharaoh of the twenty-first dynasty, Psusennes I of Tanis, reestablished it. He associated his lineage with the nineteenth dynasty and, in doing so, reignited Semitic Levant Asiatic ambitions for the Delta.

In stark contrast, Psusennes II's disastrous loss of all Egypt to the Libyan Shoshenq I after the foolish division of the kingdom by the twenty-first dynasty was fatal to Levant Asiatic ambitions for Egypt. King Solomon's son, Rehoboam, is therefore the luckless biblical archetype for the two Pharaohs called Psusennes.

However, even Shoshenq I sought the traditional legitimacy of Egyptian ultimogeniture for his family. Firstly, he recognized Psusennes II by the dedication of a statue. Then his son Osorkon married the daughter of Psusennes II.[51] Through this marriage and by the principal of ultimogeniture, Osorkon's own son became a legitimate Egyptian Pharaoh.

Shoshenq I, the twenty-second dynasty invading Pharaoh, had a similar name to the Biblical Shishak. An inscription in the Temple of Karnak made in Shoshenq I's twenty-first year dated his rule at c925-924BCE. He is contemporary with the Tel Dan stele and Mesha stone.

However, the perplexing name of Shishak is probably not simply that of the Libyan Pharaoh who conquered Egypt as biblical writers of the Severan dynasty and successive Massoretic revisionists to the tenth century CE assume.[52]

The Dead Sea Scrolls more often agree with the Septuagint than with the Massoretic text.[53] Indeed, the Corpus found at Qumran contains no mention of Shishak in either Kings or Chronicles. Even circumstantial evidence implies that Shoshenq I's Levant conquest produced little booty from Jerusalem. While the bas-relief displays of his conquest at Karnak

are incomplete as regards the tally for Jerusalem, the total tribute is clear. After eliminating the tribute from identified cities, there is little remaining tribute to associate with Jerusalem. If there was a glorious wealth of gold shields and other tribute from Solomon's city, Shoshenq I certainly did not triumphantly record it.

Using accepted Biblical chronology the fifth year of Rehoboam would be about 917BCE, about five hundred and sixty years after Thutmose III's conquest. The Atbash Cipher solution decodes Shishak to *Babel*, meaning Babylon (see Appendix 10).[54] The Babylon connection means the fifth year of Rehoboam could well be another three hundred and twenty years later, in 597BCE. In this year King Nebuchadnezzar of Babylon invaded Israel, destroyed the Temple and carried the people into Exile.

We therefore have a dazzling array of dates some eight hundred and eighty years apart, from the conquest of Tuthmose III to the time of King Nebuchadnezzar. There must be another explanation.

While retaining the identity of *Shishak*, we need to dispose of the derived Atbash Cipher solution as a date for the destruction of the Temple. There were two traditional oppressors of the Israelites: Egypt and Babylon. The archetypal Egyptian King *Shishak* represented the kings of both lands. The biblical stories neatly combine the Israelites' two aggressors Shoshenq I and Nebuchadnezzar into a single archetype (later Rome was rolled in as well). The similarity of Pharaoh Shoshenq I's name to *Shishak* is a fortuitous device that greatly enhances the power of the archetype because of its apparent internal consistency.

King Shoshenq I's Palestine campaign also conveniently aligns with the break-up of David's empire. However, the lost empire was not Israel. It was the Delta of Egypt and all the lands in Tuthmose I's kingdom that stretched to the Euphrates. The forlorn Israelites were anxious to regain their domain:

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots … And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*[55]

*For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the*

*sword that I will send among them … Jerusalem, and the cities of Judah, … Pharaoh king of Egypt, and his servants, and his princes, and all his people … all the kings of the land of Uz, … the Philistines, … Edom … Moab … Ammon, … Tyre … Zidon, and the kings of the isles which are beyond the sea … Arabia, … Zimri … Elam … Medes …the north, far and near and the king of Sheshach shall drink after them.*[56]

We begin to suspect that the exact physical location, relevant time and culture of the Temple are very uncertain because they are veiled stories of Israelite political ambition for the Egypt's Delta and the land of Canaan. The synthesized archetypal history has drawn on many legends over more than a millennium to create the famous Temple in the Israelite's city of last resort, Jerusalem, which became their icon of nationhood.

The Babylonian conquest mercilessly destroyed the records of the Judeans. Religious and political leaders were killed en-masse. The remaining population, primarily women and children, marched to Babylonia in slavery. This resulted in the loss of both oral and written tradition. Only fragmented legends remained. The returning Jews at the time of Cyrus assembled what they could into consistent stories of their history. Rather than single events, these became medleys. Individuals became archetypes. God's arbitrary treatment of his chosen people led to many explanations and conspiracy theories. Stories became didactic rather than fact. They developed a revolutionary flavor. The only thing constant about Jewish history was its frequency of redefinition.

Many Pharaohs troubled the Israelites during the one thousand five hundred years from Sesôstris I to the writing of Chronicles and Jeremiah in 450BCE. The historians of Chronicles and Jeremiah may well have been unaware of the relevant Egyptian Pharaoh at the time of the Exodus.

We only need to contrast the despairing paucity of their information resources with our own acute lack of knowledge of events over the last one thousand five hundred years. We are hazy about much of the Dark Ages. We know almost nothing of the early Papacy. We have not even solved the controversy of whether the greatest writer in the canon of English Literature, William Shakespeare, was a real person or a team of lawyers, poets and publishers.

A recently discovered Phoenician text on limestone at *Tel Mikne*, the ancient Philistine city of Ekron, suggests how the histories of the First Temple were developed.[57] The text commemorates that Achish

constructed the temple of Ekron and archaeologists place this at around 650BCE. Fifth century BCE Biblical authors similarly wrote that David knew a Philistine king by the same name of Achish:[58]

*And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.*

Therefore, it is likely that the authors of Samuel and Kings used the events of the 650BCE era and melded them with myths of earlier times as the broad canvas for their histories of David, Solomon and the First Temple.

By the time of Christ, a third national oppressor joined Egypt and Babylon in the archetype of *Shishak*. At the time of *Revelation*, in 95CE, Babylon represented Rome. The *Revelation of John* predicts the destruction of Babylon. The celestial city of Jerusalem is to replace it.[59] Babylon is in this case the occupied terrestrial city of Jerusalem. It also includes the Roman Empire and in particular, Rome itself.

From the paucity of evidence for King Solomon and his Temple, we can only conclude that large parts of the King Solomon myth involve the projection of an Israelite archetype. This has a mishnaic *precedent* or midrashic scriptural interpretation.[60] Of what is King Solomon an archetype? His own name tells us but we need to understand the ancient code of subsumed names.

We need to look at one more mystery before moving on. This is the real meaning of the name Solomon, given the heritage of King Solomon's city of Jerusalem.

In antiquity, the reason that a God could have many names was that all-powerful gods regularly incorporated names from all other gods they overcame:[61]

*Conquering gods their titles take*
*From the foes they captive make.*

The Kabbalah observes this formula throughout. It allows us to understand the linguistic form of Solomon.[62] Breaking names into meaningful syllables is the priestly language also known as the *Language of the Birds*, which was originally the shorthand technique used by priests in carrier pigeon messages.[63] It renders the name Solomon as *Sol-Om-On*.

This indicates dominance over the sun god Sol, the divine mantra Om or omnific word AUM representing the gods Brahma, Vishnu and Shiva of the Indo-Hittite pantheon, and the Egyptian and Greek gods of On.[64]

The letters AUM also stand for the Latin *Artifex Universus Mundi*, which means the *Great Architect of the World* and has the numerical cipher sum of 33. While the sacred word of the Brahmins is *AUM*, the Buddhists use *O-mi-to* and the Druids *O. I. W.*[65] Plato identified the Tetragrammaton:

*Tell me of the God of On, which was, is, and shall be.*

Dominance over these gods also demonstrates that Solomon is one form of the god Yahweh. The next chapter confirms that Solomon knows one of Yahweh's secret names, *Iahu*. By dominance logic, *Iahu* is one of Solomon's names, as it was also one of Horus' names in Egypt.

Furthermore, the name Solomon is but one part of the Tetragrammaton JHWH in a greater whole. Freemasonry records the legend of King Solomon, Hiram King of Tyre and the great architect and master of building, Hiram Abiff, together building King Solomon’s Temple. In these three characters, we find the Holy and Ineffable name of God recorded.[66] The consonant *W*, or *Digamma F*, represents King Solomon, whose name most simply means Peace. *W* is one of the two secret letters of the Hebrew alphabet regarded by the Pythagoreans as uncontaminated by the errors of the material universe. The other secret Hebrew letter is *H*, representing the first day of creation. It is therefore analogous to the creating architect, Hiram Abiff. Finally, *JH*, which represents Sovereignty, equates to Hiram King of Tyre.

In Jewish tradition, the three consonants of the Logos Tetragrammaton JH-W-H have additional meanings that relate to the leading tribes of Israel.[67] JH is the letter of the tribe of Benjamin and its precious stone *Jerel*, or amber. This is also Hebrew for *electricity*, although *Hashmal* is the modern word.[68] In Ezekiel’s vision of the *Ancient of Days*, *Hashmal* was the divine substance that provided the fiery splendors of God’s Throne and Countenance, the *Merkabah*.[69]

The letter *W* is the letter of the last day of creation and associated with the phrase: *Let there be rest*. *W* is the letter of the tribe of Judah and its precious stone is the fire garnet. Finally, the letter *H* is the letter of the first day of creation associated with the phrase: *Let there be Light*. It is the letter of the tribe of Levi and the associated precious stone is Lapis Lazuli. The Talmud describes the Ten Commandments recorded on two tablets of *sappur* and entrusted to the Levites for safekeeping. *Sappur* is Lapis Lazuli.

Yet, the meanings of the Tetragrammaton extend even further. The vowels AOUEI can be inserted into the Hebrew Tetragrammaton

YHWH to create the whole name of God. These vowels represent the female *spirit that moved on the face of the water*.[70] Emperor Frederick III, the first Habsburg Holy Roman Emperor who reigned from 1452CE to 1493CE, adopted this vowel set as his personal motto or device.[71]

We have seen that deconstruction of the name Solomon produces three names and, alternatively, Solomon is one of three names making up the greater whole of the Tetragrammaton. This same formula is common with the Afro-Asiatic Triple Goddess. While a single Goddess, she has three primary guises, each in turn represented by three Muses. This leads to the famous Ennead of nine Muses or manifestations of the Triple Goddess.[72] The three original Muses are the Triple Goddess in her orgiastic aspect, while Three Fates and the Three Hesperides are the Triple Goddess in her death aspect.[73]

Every study of mythology must begin with a study of the many-titles Mother Goddess, Triple Goddess or White Goddess.[74] Her worship underlay the political and religious systems that existed before the Indo Hittite invasions. When motherhood was the prime mystery of society, the Mother Goddess took lovers for pleasure. Her victims feared, adored and obeyed her. The cycles of the Moon, which aligned with her twenty-eight day menstrual cycles, led the Mother Goddess to be identified with the three phases of the moon: maiden, nymph or nubile woman and crone. While the moon did not grow dimmer as the year waned, the sun died and was reborn under her influence. The witches of Thessaly, a Mother Goddess cult dreaded by everyone, threatened the sun with perpetual night.[75] It did not happen because the Goddess raised another king.

The Priestesses at Delphi chose a nymph to celebrate the sacred marriage by a foot race.[76] This forerunner of our modern Olympic Games, Hera's Games, took place one day before the main games.[77] The victrix became the high priestess of Hera and one with the Goddess by partaking of her sacred cow.

Another method was simply to award the right by ultimogeniture to the youngest nubile woman of the junior branch of the royal house. The nymph then chose an annual lover who was elevated to king.

After erotic lovemaking with the nymph, the crone sacrificed the king to fructify the trees, flocks and crops with his blood. The college of priestesses then ate his raw flesh wearing the masks of bitches, sows and mares. In Europe, the ritual was amended so two kings reigned and died. The king died at the summer solstice and his tanist, or supposed twin, at the winter solstice. The tanist's reward was reincarnation as an oracular

serpent of Wisdom. The phases of the moon governed time and the king died at the seventh full moon after the shortest day.[78] When resistance developed to this arrangement, the Priestesses substituted a surrogate boy-king, called an *interrex*, who died in place of the king.[79]

In Crete a kid was substituted for the human victim; in Thrace it was a bull-calf; and the Aeolians substituted a foal. The rituals of the Mother Goddess were firmly rooted in Arcadia. The Arcadians sacrificially ate boys right up to Christian times.[80]

With insight from the Triple Goddess into Solomon's name, it is hardly surprising that there is a long history of association between Solomon and his city of Jerusalem. Josephus records that the first name of Jerusalem was *Solyma*. The sun god *Sol* is the Jerusalem demi-god of the sun, *Salma*, who was associated with both Jerusalem and Hebron.[81] *Salma* was also *Reseph*, the Canaanite *Mikal*, *Michael*, the Egyptian *Osiris* and *Salmon* the ancestor of Solomon.[82] *Salma's* father was *Beli* the Willow God and the *Lord of Light*. His mother was *Sal-Ma* the Willow Mother and Moon Goddess. In this context, Jerusalem was an important shrine to the *Son of the God of Light* some one thousand four hundred years before the time of Jesus.

Before Mosaic reinterpretation, Canaanites celebrated the god *Salma* or *Sal-Ma* with an orgiastic fire and water festival in Jerusalem. It was originally Anatha's Bacchanal willow tree orgy for rainmaking.[83] The celibate Jewish *Feast of the Tabernacles* preserves this festival. According to the Talmud, the Pharisees found it difficult to curb the traditional lightheadedness of the women as they solemnly brought water from the Pool of Siloam on the climax of the festival, the Day of Willows.[84]

The same harvest festival in Athens was the *Oschophoris* in which male participants carried fruit laden boughs. They corresponded to the *lulab* of the *Feast of Tabernacles*.[85] Effigies of Ariadne with detachable limbs dangled from the Athenian boughs. They represented Ariadne's suicide in fear of Artemis. In the Mochlos hoard, archeologists discovered delicate *Borealis* gold tiaras worn by priestesses who ritually committed suicide and were dismembered in the same way as Ariadne at the *Oschophoris.*

*Salma* is the original god of this festival. His name is part of Jerusalem, *Uru-Salim*, from the Tell Amarna letters of 1370BCE. Assyrian records of the same period show Jerusalem was *Ur-Salimu*. All these names are referring to *Salma God of Light*.

Tuthmose III did not mention Jerusalem in his list of Palestine conquests. This could mean a number of things. Perhaps Jerusalem was not an important city at the time or it had another name. It may have escaped sacking, or perhaps its record was lost or not recorded. Of these, the most likely is that Jerusalem had another name at the time. This was quite probably Kadesh, the *Holy City of the God of Light*.

The name *Salim* is also associated with the East. Its appearance from Greece to Arabia shows that *Salma* was important throughout the whole region.[86] Even today, the salt workers of the Ettore Saltworks on the west coast of Sicily collect salt as their predecessors have for thousands of years. They measure their labor in *Salmas*. One *Salma* is equivalent to one and a half tonnes of wet salt. One hundred *Salmas* make a much-celebrated *Holy Sacrament*.

The word *Salma* also occurs in the names of ancient kings. It is a royal title among King David's ancestors the Kenites and appears as the royal name *Selim* among the Phoenicians, *Salman* among the Assyrians and *Salmoneus* among the Danaans of Greece and late Minoan Crete.[87]

*Salma* also suggests the word *saleuma*, which describes the ritual laming of the sacred king Dionysus of the mystery drama.[88] This was the *bulls-foot*. Greek tragic actors who wore the *cothurnus* in honour of Dionysus often imitated the swaggering gait of *saleuma*.[89] Mothers chastised many a girl in Palestine for mimicking this peculiarly suggestive manner of walking.

Dionysus also means the *Lame God of Light*, which is quite similar to *Salma*.[90] The word *lame* in Syracusan is *Nysos* and identifies places such as Nusaybin, in the Commagene of Turkey, as a shrine to Dionysus.

The lame king Dionysus is often associated with the mysteries of the metalworking smith. Ancient religions all over Africa and Europe have a hobbling Smith-god. In their erotic Spring beer-orgy called *Pesach* the Smiths wore wings and performed a hobbling spiral partridge dance.[91] This ritual celebrated the marriage of the Smith-god Hephaestus to the patron Athene. The Smiths performed their spiral partridge dance in a maze pattern on a mosaic floor.[92] It is still a symbol of Freemasonry’s second degree. Jerome wrote that in his time, devotees performed the hobbling ceremony of *Pesach* at Beth-Hoglah, on the threshing floor of Atad where they mourned the lame King Jacob.

Men from Troy, Crete and Northeastern Russia to Italy, Wales and Britain performed the sacred labyrinth dance.[93] Even today, Greek

men will often exuberantly contest each other at celebrations and dinners with the careful spiral Crane Dance of Delos, carefully trod with measured steps of labyrinthine evolutions that Theseus first performed at Knossos.[94] Daedalus built such a dancing floor in Knossos for Ariadne. He marked the maze pattern in white marble relief, copied from the Egyptian Labyrinth:[95]

*Daedalus in Knossos once contrived*
*A dancing-floor for fair-haired Ariadne…*

Archeologists discovered an open space in front of the palace at Knossos.[96] This open space had a maze pattern to guide the performers in their partridge hobbling-dance. Knossian coins also showed this pattern. A Cretan maze cut on a rock face in Bosinney in Cornwall shows that the maze reached Britain. It is exactly the same pattern as the British turf-cut mazes, known as Troy-towns, which schoolchildren trod at Easter until the nineteenth century.[97] The Easter egg was a symbol of resurrection and the counter-charm to the apple of the Goddess.[98]

Traditionally, hunters captured partridges in a brushwood maze. They caged a bird in the center of the maze, which offered food-calls, love calls and challenges. As visiting birds arrived at the center, the hunters knocked them on the head.[99]

Jacob confirms he is a smith-god by his ritual laming:[100]

*And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*

The sacred marriage of *Salma* and the Flower Queen Moon Goddess at Jerusalem is in *Canticles:*[101]

*I am the Rose of Sharon, the lily of the valleys.*
*As the lily among thorns, so is my love among the daughters.*

Much has been made of this song because of seven references to Solomon in the Hebrew text. These references skew the interpretation of the Song to a love between Solomon and the Queen of Sheba. Yet, the Solomonic verses are coarse in comparison with the sensitive poetry of the Song and an ill fit with the tenor of the main verse. The new lines talk not of pure philosophical and carnal love between man and woman but

soldiers, swords and State politics. These things are traditional concerns of the Israelites but totally out of character with the simple beauty of the lines that describe the sacred marriage of the sacrificial king. The Song is the mystery of Astarte's fertility rite and the death of Tammuz, which returns life to the land (see Appendix 13).[102] Ecclesiastes is the inner mystery of the rite.[103]

The poetry of the unadulterated sacred marriage is purely a fertility rite of Ishtar or Astarte, as the tree cipher in the text clearly reveals:[104]

*The beams of our house are cedars; our rafters are firs.*

The Cedar is the tree of sovereignty and associated with Ishtar or Astarte. The fir is the tree of birth and motherhood of the Moon Goddess, Ishtar or Astarte. In Mesopotamia, the fir tree substituted for the palm. The cedar, fir, rose and olive are all characteristics of the Goddess of Wisdom standing for her sovereignty, motherhood, beauty and fruitfulness.

The biblical *Rose of Sharon* does not grow on the Plain of Sharon between Jaffa and Mount Carmel. In the Song of Songs, the Hebrew word *habatstseleth* translates as *rose*.[105] Conversely, in Isaiah it translates as crocus flower.[106] These are the only two incidences of this Hebrew word *habatstseleth* in the Bible. Neither semiotics nor botany provides a conclusive meaning. The reason for this is that *rose* simply represents the beauty and special function of the Goddess seen in the blood of her heroes Adonis and Tammuz (see Appendix 13).[107] The eight-petal scarlet anemones of Pelion, which redden the slopes of Mount Lebanon after the winter rains, symbolize their blood.[108]

The Goddess is the receptive womb that transforms the lover to the new son, the *God of Light*. Repeatedly, the rose embraces and is embraced by what it embraces. This is the philosophical *logic of roses*.

Later authors have adjusted the symbolism of Sharon's Rose to represent Jesus. As we shall see in Chapter 16 and Chapter 17, the rose represents *dew*, as does the Sumerian *KUR-KUR*, or *crocus* flower. The difference is that the rose gives birth to the son or *divine dew of Light*. This is the color of the bright lilac crocus and identifies with the mysterious *Arcanum arcanorum*, the lilac Philosophers' Stone, which is often hallowed as Jesus for reasons that will also become clear later in this book.

The importance of the crocus seems to derive from the abundant presence in Colchis of both the *false* or meadow crocus, *crocus colchium,*

and the true *crocus sativus*.[109] Each was highly valued for different reasons, the former as a unique Egyptian remedy for gout and the latter as the source of golden-yellow saffron dye.

A similar approach that links the rose and the crocus to the symbolism of Jesus applies *hermetic drift* to expand the context of the rose to that of a generic flower, *anthos* in Greek. This image refocuses to the bright lilac crocus as the symbol for Jesus.

These investigations have shown that the name of Solomon is part of an Ennead such as *Salma*, *Om* and *On*, confirming his status as an Israelite archetype. He is a *Son of Light* and by *rose-logic*, one manifestation of Yahweh as well.

This recognition more readily helps us to accept the esoteric traditions of Solomon's ability to command demons, jinn and other spirits as described in the Talmud and a whole cycle of the Arabian Nights legends. Jews and Arabs alike continue to regard King Solomon as one of the greatest alchemists and in possession of the Philosophers' Stone. An old English poem preserved in Elias Ashmole's *Theatrum Chemicum Britannicum* says:[110]

*… the Blessed Stone Fro Heven wase sende downe to Solomon*

King Solomon is also reputed to have written a book about the Philosophers' Stone called *HaMaṣpen* or *The Compass*.[111] He writes of obtaining the Philosophers' Stone from the Queen of Sheba, who had previously received it from her husband Seman.[112] Seman was a great sage amongst the Copt or Nabateans. In Chapter 8, we shall have more to say about the Nabateans as an integral link between the Sabians of Yemen and the Sabians of Harran.

The Queen of Sheba joined King Solomon in Jerusalem for a particular reason.[113] As we shall see in the next chapter, a Kingdom passed from the King to the son of either the King's youngest daughter or youngest sister by the rule of ultimogeniture.[114] Thus, the Queen of Sheba visits Solomon to deliver the wealth of Egypt to Solomon's son Rehoboam. The wealth of the Temple and the empire inherited by Rehoboam is that of the Egyptian State. That unique icon of the pinnacle of wealth, the Philosophers' Stone, symbolized it. We shall see in Chapter 6 how they obtained this wealth.

While King Solomon and his Temple are likely to be compound archetypes, we can speculate as to what physical buildings might have provided the model for the concept of the Temple.

The temple plans of nearby Hazor and at Tell Ta'yinat and 'Ain Dara in Syria suggest that the Jerusalem's temple was architecturally a generic, economic Syrian design.[115] However, the Bible gives it much more prominence.

Locations in Egypt that provide enviable archetypes for every aspiring religion are the magnificent Temple at Al-Karnak, Luxor, Amarna on the Nile, Ramesses III mortuary temple at Medinet Habu, Avaris or Tanis in the Delta, the Nile Island of Philae. There is a good argument for Al-Karnak as the Israelites also took with then the prayers inscribed on the walls of this temple to he Aten.[116]

A particularly good candidate for the Temple of Solomon is in Tanis. Before the loss of Egypt to the Libyan king Shoshenq I in 945BCE, Tanis was the northern Karnak and competed in grandeur with its southern icon. Tanis built its temples from blocks transported from the city of Ramesses, twenty-two kilometers away. The nineteenth dynasty Pharaoh Ramses II who traced his dynasty back to the Hyksos king *Jacob on the Ladder* originally built it:[117]

*His majesty has built a castle for himself. It lies between Palestine and Egypt. It is similar to Thebes and it endures as long as Memphis. In its western part is the Temple of Amun and in its southern part the Temple of Seth; the Temple of Astarte is on the morning side and the Temple of Uto is on the north side. The fortress, which is in its interior, is like the horizon of the sky.*

The city of Tanis arose without the sound of a hammer, as reputedly did Solomon's Temple. The cities of Ramesses and Bubastis were its quarry.[118] Some of the blocks brought to Tanis weighed one thousand tons and were nearly thirty metres high. These ashlars glorified the new Temples to Amun, the Near Eastern Goddess Anat, Khonsu and Horus.

The temples of Ramesses and Bubastis were already five hundred years old before their transfer to Tanis. Statues of Ramses II guard the gate of King Shoshenq at the Temple of Amun. Maned-sphinxes also bear the name of Ramses II as well as that of Merenptah and Psusennes I. The identification by the last user, Psusennes I, of his lineage from his twenty-first dynasty to the nineteenth dynasty is a clear reference to the reemergence of Semitic Levant Asiatic involvement. Excavation of his intact royal tomb at Tanis in 1940CE brought to light the second most valuable treasures of Egypt including his golden mummy mask.

Ramesses III (1194-1163BCE) Thebian mortuary temple, the *House of Eternity* at Medinet Habu, and King Solomon's Temple have many common features.[119] It includes a Migdol Gateway (four-storey fortress tower adopted for use in sacred architecture), two pylons, two courts, hypostyle hall, an inner sanctuary or *Holy of Holies* for Amun and a treasury. The colorful and well-preserved wall reliefs on the eight pillars of the second vestibule colonnade, north of the second court, show many arks and winged hawk-gods. These hawk-gods have their wings outstretched in the same manner as the cherubim on the Ark of the Covenant.

A more recent representation of the Temple of Solomon is on the Island of Philae. Isis supposedly found Osiris' heart on the Island of Philae. The Egyptians worshiped Imhotep there. The Jewish Temple of Philae was the last Jewish temple that practiced sacrifice. It shows in bas-relief an Isiac ark that fits the description of the Ark of the Covenant including its two cherubim.[120] The arc of arcacia wood was sacred to Isis and Ishtar as it was to Moses and the Israelites.

Surprisingly, the Temple of Philae was the only Egyptian temple not destroyed by the Persian Cambyses II in about 525BCE. In stark contrast to his father, Cyrus the Great, Cambyses II was a cruel despot prone to rages and sacrilegious acts. His admirable restraint on Philae shows the degree of respect Cambyses II held for the religion of the Jews, which was at least consistent with his Indo-Hittite Zoroastrian beliefs.

Certainly, the period in Palestine after the expulsion of the Hyksos from Egypt in 1567BCE was much more commercially advanced than the narrow focus implied to us by the Biblical stories.[121] After the expulsion of the Hyksos, Palestine enjoyed a period of prosperity as the Israelites retained close cultural affinities with the Hurrians and Mediterranean peoples of Crete, the Cyclades and the richer areas of Mainland Greece.

This prosperity was to abruptly end with the decisive five-month campaign by Tuthmose III to capture the strategic city of Megiddo from the Canaanite kings and re-exert suzerainty over Palestine. Tuthmose III promptly made Megiddo his stronghold for Syria and Palestine because it guarded the trade route between Jerusalem and Sidon.

An impressive fortified ashlar gateway protected the town of Megiddo. Such squared masonry, the work of a stonemason, is usually a sign of royalty. The Bible claims King Solomon built it.[122]

Excavations have revealed just how advanced the city had become. Extensive apartments adjoined the palace and included a seashell-paved room, thought to be for bathing. The royal treasury gave archeologists a wonderful cache. It contained gold vessels, jewelry and carved ivories displaying the richness of Canaanite art. The temple of the city measured eleven metres by ten metres and had two fine pillars flanking the portico.

Thutmose III's merit list of conquered cities placed Kadesh at the head of the list, followed by Megiddo. Kadesh was a very special city and superior to Megiddo. Yet, its exact location is uncertain. There are a number of cities in Syro-Palestine called Kadesh. These are *Kadesh on the Orontes*, the one-time Amalekite stronghold *Kadesh-Barnea* or Ein-Mishpat in the lower Negev Desert and *Merbah Kadesh* in the wilderness of Zin.[123]

Thutmose III did not campaign as far as the city of *Kadesh on the Orontes* River in northern Syria where Ramses II later won a major battle. The other two sites of *Kadesh* seem to be little more than locations on the map at the time of Thutmose III. Sadly we cannot check his diary that recorded the campaign *every day on a leather scroll in the temple of Amon*, however he did carve the Annals of the Battle of Megiddo on the walls of the Temple of Karnak.

It is widely thought that the Palestine Kadesh plundered by Thutmose III is Jerusalem. The name Kadesh actually means *Holy City* and many biblical references identify it directly with Jerusalem.[124] For example, in about 700BCE Isaiah said of the people of Jerusalem:[125]

*For they call themselves of the holy city.*

This leads us to believe that Jerusalem was a holy sanctuary from times pre-dating 1480BCE and probably also pre-dating about 1800BCE when Abraham met King Melchizedek there. Chapter 11 investigates King Melchizedek the Righteous in more detail.

Therefore, Kadesh the *Holy City* is most probably Jerusalem. This would certainly be consistent with Jerusalem's position as the most important city in Palestine, where *Salma* the *Son of Light* was worshipped. As we have seen, Thutmose III plundered the legendary treasure of King Solomon here in 1480BCE, at least four hundred years before the conventionally accepted time.

After the 1480BCE conquest, Thutmose III and his immediate successors firmly introduced the mystery cults of Isis and Osiris throughout Palestine.[126] These cults ritualized Isis' search for her

murdered husband Osiris and the reassembly of Osiris' body together with a golden phallus. They taught vigilance against Typhon through the triumph of Horus over his father's murderer, Set. Horus represents all immaculately conceived sons of Isis, philosophically born in her mysteries. In days past, the nom de guerre of these initiates was *sons of the widow*.[127]

To some degree, Thutmose III returned the mystery religions to a land where they had existed many centuries before. For example, the main goddess of the Egyptian pantheon was Isis whose name derives from the Indo-Hittite onomatopoeic word *Ish-ish*, meaning she-who-weeps, the Goddess who weeps for her dying husband.[128] The roots of Egyptian royal language and the religious concepts of the ruling society suggest that a very early Indo-Hittite migration into Egypt established the rulers of pre-first dynasty Egypt.

There is always the problem of *hermetic drift* inherent in myths cobbled together for national identity. This compels us to rise above the interplay of myths and legends in Occam's helicopter. Only then can we begin to categorize the archetypal landscape. At the first level of abstraction, the magnificent temple of King Solomon is Israel and Egypt. Solomon is *Salma* the *Son of Light* and by *rose-logic* one anthropomorphic equivalent of Yahweh. In true archetypal fashion, King Solomon disappears from Biblical history as soon as his role in building the Temple is finished. The treasure of the Temple is the wealth of the whole region once controlled by the Israelites, from Palestine to the Egyptian Delta.

At a higher level of abstraction, hermetic logic makes the First Temple into the New Jerusalem, which can exist everywhere. It is within us as our celestial soul. King Solomon is greater than any god defined in relation to the earth. Like the transcendent Yahweh, Egyptian Amun and Persian Ahura Mazda, King Solomon has an integral role in the omnipresent order, harmony and balance of the whole universe. This outstandingly important role is Peace, Mercy in Justice, Righteousness and the Wisdom or Charity of Love, as we shall see in Chapter 7.

# Chapter 4 Crucibles of Humanity

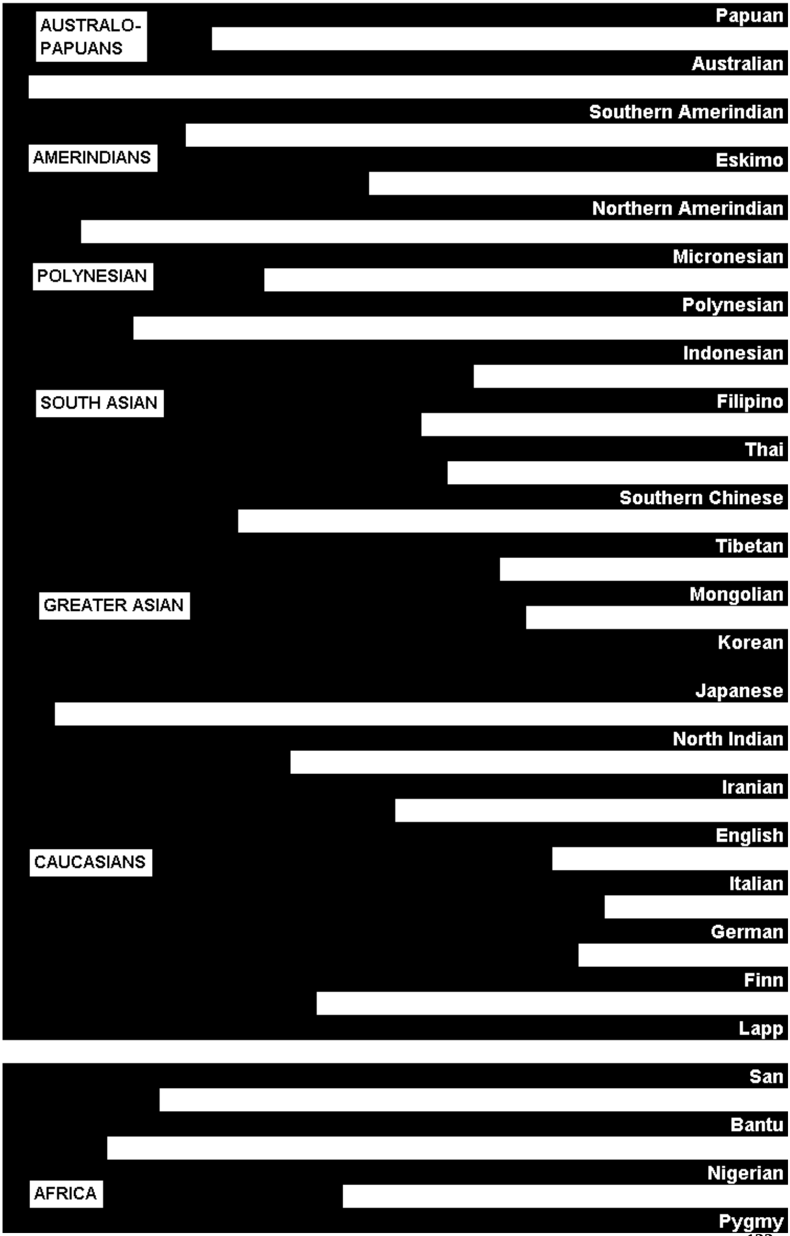
The last Chapter found that changing religious practices in the Levant and Egypt are at the heart of the enigma of King Solomon's Temple. To unravel the mystery further, it is useful to review the broad sweep of populations that carried different religious outlooks through the region and to Europe and Britain. Modern advances in genetic mapping have made this possible.

DNA loci in human genes now provide a rough evolutionary profile. Nei and Roychourdhury completed a study of twenty-six human population groups in 1993. The cluster diagram below shows their data, as reprocessed by the author.[129]

The dendrogram or phylogenetic tree shows the relationship between population groups. The distance between various groups provides an evolutionary time scale. It assumes a constant gene mutation rate. Unfortunately this can also lead to some absurd results, such the conclusion that South Asians and Polynesians *developed* long before the Greater Asian Supercluster of the Tibetans, Japanese and Koreans, and also long before the Caucasians groups such as the Germans, English, Italians and Iranians.

A second major assumption in the *phylogenetic map* is that there must be a distinct *root race* and an *Eve*, a single point start to humanity. This assumption is incorrect. First, consider the age-old paradox of *what came first, the hen or the egg*. Of course, the answer is an earlier kind of hen.[130] Those of us that secretly harbour a romantic conception of *Eve* might need to catch their breath because around 65 to 125 million years ago, *Eve* was a rat-like creature called a *Mus musculus*. This *Eve* is not only the ancestor of humans, but also the common ancestor of humans and mice.[131]

Cluster mathematics is a description technique, not a predictor. It measures correlation and correlation does not mean causation. In fact, the cluster diagram below shows Africa mathematically separated from the remainder of the world. Of course, humans in Africa share the same genes as humans elsewhere. There is simply more variance between Africans and Asians than between Caucasians and Asians. To complicate matters further, eighty-five percent of all variance occurs within populations and only fifteen percent among populations.[132] This means there is usually far greater genetic diversity between members of a




**Cluster Analysis of Data by Nei and Roychourdhury, 1993**[133]

population than there is between populations. In other words, geneticists are working with a little information in the midst of a lot of noise.

Neither noise nor mathematical debates deter grand theories. As Africa has the most fossils, traditional geneticists claim the *phylogenetic map* supports linearity to Africa. They believe mankind reached fulldevelopment in Africa and from there spread to the rest of the world. Scholars call this linear *African root race* approach the *out-of-Africa* theory of humankind.[134]

These traditional genetic evolutionists are pleased that the *phylogenetic map* is generally consistent with data on morphological differences, the geographic distribution of populations and archeology.

Yet, there is inconsistency with dental, cranial and other paleontological factors and with linguistics that causes equal uneasiness with the *phylogenetic map*.[135]

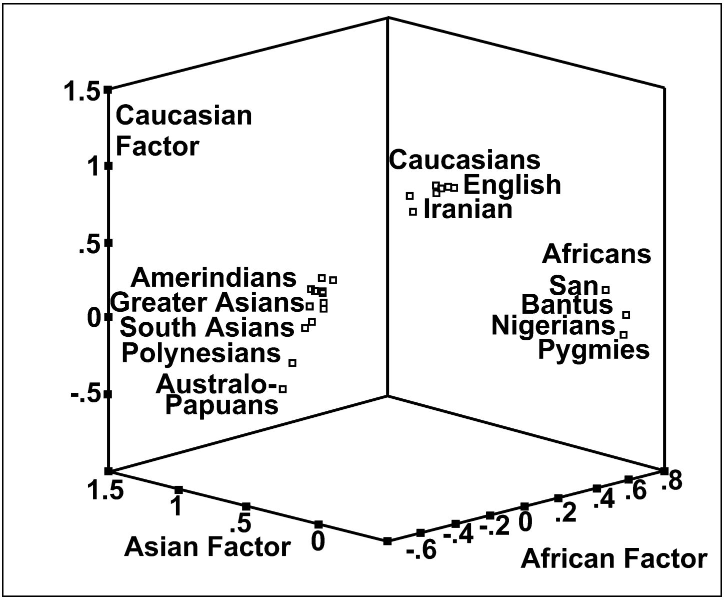
A major enigma for those with a dogged belief in the *phylogenetic map* is the Australian and Papuan groups. These have the physical characteristics of the Africans (dark skin, frizzled hair, etc) but a genetic mix more akin to Asians and Caucasians than Africans. This genetic mélange remains highly controversial. Some rationalize it away as the result of *gene admixture* between two interbreeding migrations.

Sadly, the *Out-of-Africa* theory and *phylogenetic map* do not provide an elegant solution to evolution. To achieve closer conformity of the *phylogenetic map*, researchers are drilling down to detail that is even more microscopic. Study of microsatellite loci of DNA may shed additional light on why the theory is inconsistent with physical evidence.

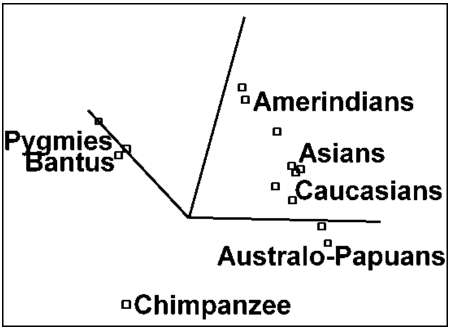
There are three additional problems in delving into these microsatellite positions and codes. The first is that the microsatellite loci can have a number of forms in some groups but only one in other groups. The second issue is that the mutation rate is not uniform but varies considerably from locus to locus.

A final issue is common to all genetic research in evolution. This is that populations are rapidly blending through intermarriage, which leads to *diffuse homogeneity*. In brief, it means that researchers are rapidly running out of pure lineage for research.

It is useful to look at the same genetic data in the *phylogenetic map* from the perspective of underlying factors. Factor analysis extracts those few factors that statistically explain nearly all the variance observed between populations. It is quite a robust analytical technique.




**Factor Analysis of Nei and Roychourdhury Data, 1993** [136]
*(each axis represents the correlation domain from +1 to –1,*
*see the previous Cluster diagram for more detail of particular groups in*
*each Supercluster such as the Greater Asians)*




**Factor Analysis of Nei and Takezaki Data, 1996** [137]
**(***Chimpanzees are not closely related to any of*
*Africans, Asians or Caucasians)*

Factor analysis of the data from Nei and Roychourdhury shows that ninety six percent of the variance is explained by just three distinct factors. From an inspection of the data, we can call them geographically an Asian Factor, Caucasian Factor and African Factor. It is interesting to note in the three-dimensional plot above just how distinctly separated the African group is from the Asians and Caucasians.

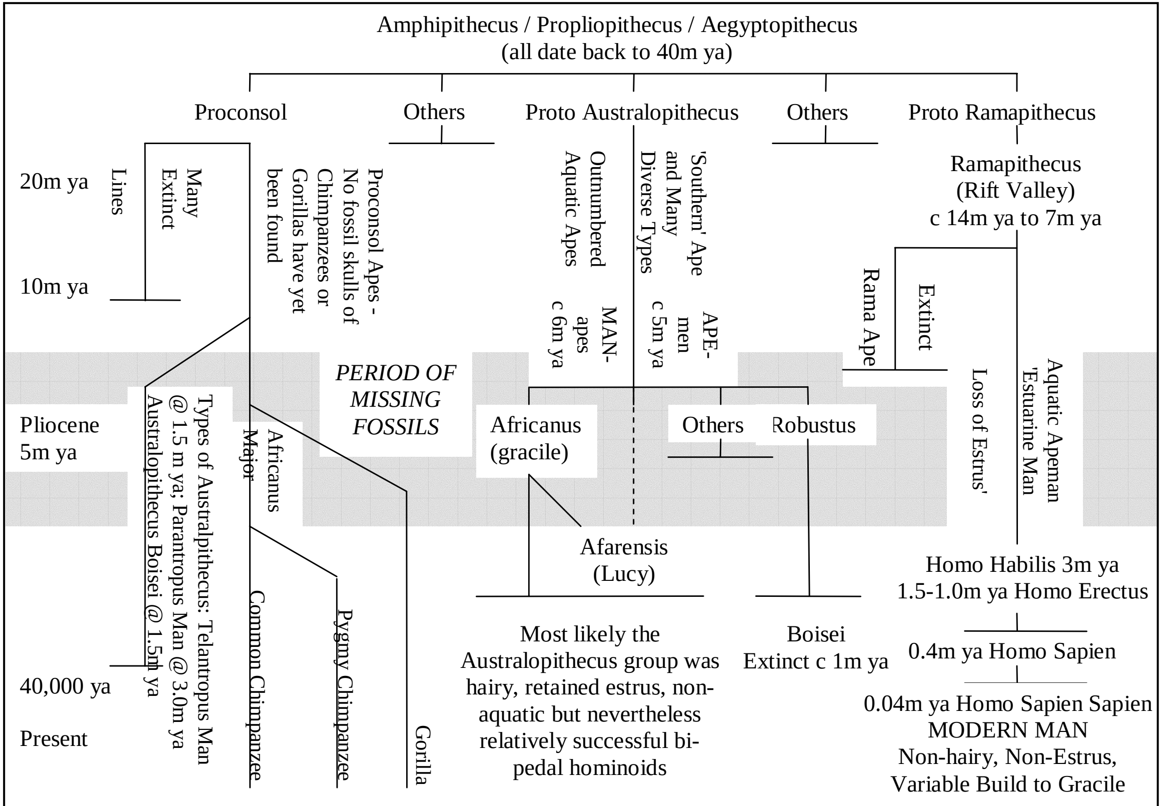
The three factors directly relate to the main regional population groups we noted earlier in the cluster analysis. The main factor, which explains sixty five percent of the variance in the data, is the Asian Factor. This factor is closely associated with the populations of Tibet, Mongolia, South China and Thailand through to Polynesia and Papua. It correlates *inversely* to the African Pygmies, Nigerians and Bantus.

The second factor is Caucasoid, with population groups that span from North India and Iran through Germany and Italy to Finland and England. The third factor turns out to be composed solely of the African population groups, the Pygmies, Nigerians and Bantus. The North and South Amerindians show a strong *inverse* correlation to the Africans, which may imply a closer relation to Caucasians and Asians than to Africans.

Comparison with a Chimpanzee only highlights the major differences between groups further. The clear genetic distinctions between the three geographical population groups bring us to the main opposing hypothesis to the *out-of-Africa* theory.

This second hypothesis is the *multiregional theory*. It is a linear theory for pluralists. The theory suggests that over the last one million years *Homo Sapiens* evolved from *Homo Erectus* more or less simultaneously in Europe, East Asia, Australia and Africa.[138] There were many migrations into and out of Africa. While this theory has greater consistency with our modern understanding of the linguistic roots of population groups, it leaves many traditional genetic evolutionists quite incredulous.

The main elements of DNA and linguistics analysis necessitate a new bridging theory of population crucibles. The elements of this theory have been in existence since George Todaro and his team at the US National Cancer Institute began investigating Type C virus antibodies twenty years ago. Nowadays, evidence is rapidly accumulating to support his surprising conclusions.




**Formation of the Afro-Asiatic Supercluster** *('ya' means years ago, 'm' means million years &'c' means circa)*

DNA patterns have shown us that modern man is very similar to all the apes including Asian Orangutans, African Gorillas and Chimpanzees. The time at which each of the various species diverged from each other remains a matter of considerable uncertainty in academic circles. Estimates are little more than tentative speculations based on assumed *average* mutation rates and an arbitrary *sizing* of the time scale.

However, we can reasonably hypothesize that the separation with Orangutans was about twelve million years ago and if so, the split with the Gorillas and Chimps would perhaps have been about twenty million years ago. Absolute timing is not as important as the geographical coincidence.

The new Crucibles theory begins about forty million years ago with our ancestral tree dwellers, the *Dryopithecines*, who lived in the trees of Africa and Asia. In Africa they were called the *Aegyptopithecus* and *Propliopithecus* and in Asia the *Amphipithecus*.

We know that in Africa the tree dwelling *Aegyptopithecus* sub-divided into the *Proconsol* group of Gorillas and Chimpanzees, and the hominoid *Ramapithecus*.

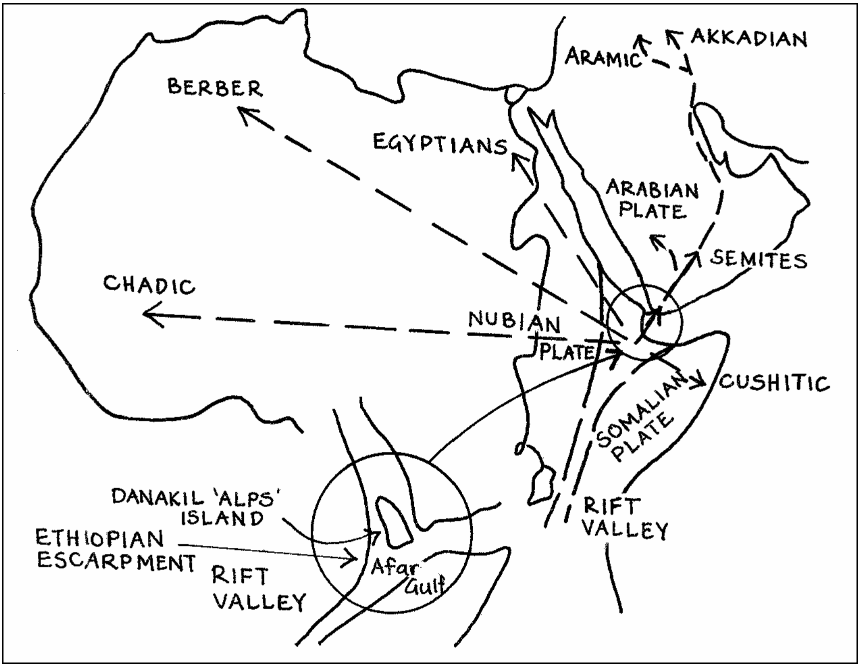
With the discovery of the fossilized remains of an *Australopithecus* who lived about 3 to 4 million years ago, dubbed *Lucy*, the theory that man developed from the *Proconsols* gained popularity. Lucy was just over one metre high and walked upright. She provided a unique insight into what a *Man-ape* in Africa might have looked like.

We must be careful to understand that *Australopithecus* was not halfway *on the path* to modern man in any linear sense but rather one of many hybrids that emerged, for a while, in parallel to both the *Proconsols* and Man. *Australopithecus* became extinct about two million years ago.

The African proto-humans called *Ramapithecus* emerged in the Rift Valley of Africa between fourteen million and seven million years ago. This valley extends from the Danakil Depression, south of the Red Sea, well into South Africa.

*Ramapithecus* then plunged into the period that gives modern archeology its biggest headache because there are no fossils. This is the *Pliocene Era*, a period of four million years where there are absolutely no fossils of either hominoids or apes.

One tentative theory for the absence of human fossils in the *Pliocene Era* is that a great drought in Central Africa forced the hominoids to become aquatic *waders,* isolated in the Afar Gulf.[139] This Gulf lies in the Rift Valley of Africa, south of the Danakil Alps.[140]




**Emergence of the Afro-Asiatic Language Groups and the cradle of Man in the 'Danakil Alps' of Afar Gulf of the Rift Valley at the southern end of the Red Sea**

Some believe that in this aquatic environment female hominoids lost the characteristic of estrus.[141] Estrus is the phenomena of going *on heat* at a particular time of every month. We see it in all mammals except modern woman and Orangutans, where it has all but extinguished. In other coincidences, man and Orangutans are the only species to be ticklish and use tools.

If the hominoids became aquatic *waders*, they seemed to return to land about three million years ago. Researchers find fossils of *Homo Habilus* at this time. The trail then leads confidently on once more to *Homo Erectus* and to the black, hairy African *Neanderthal* called *Homo Sapien*. He was characterized by an *Occipital Bun* or *Skull Bone Ridge*.

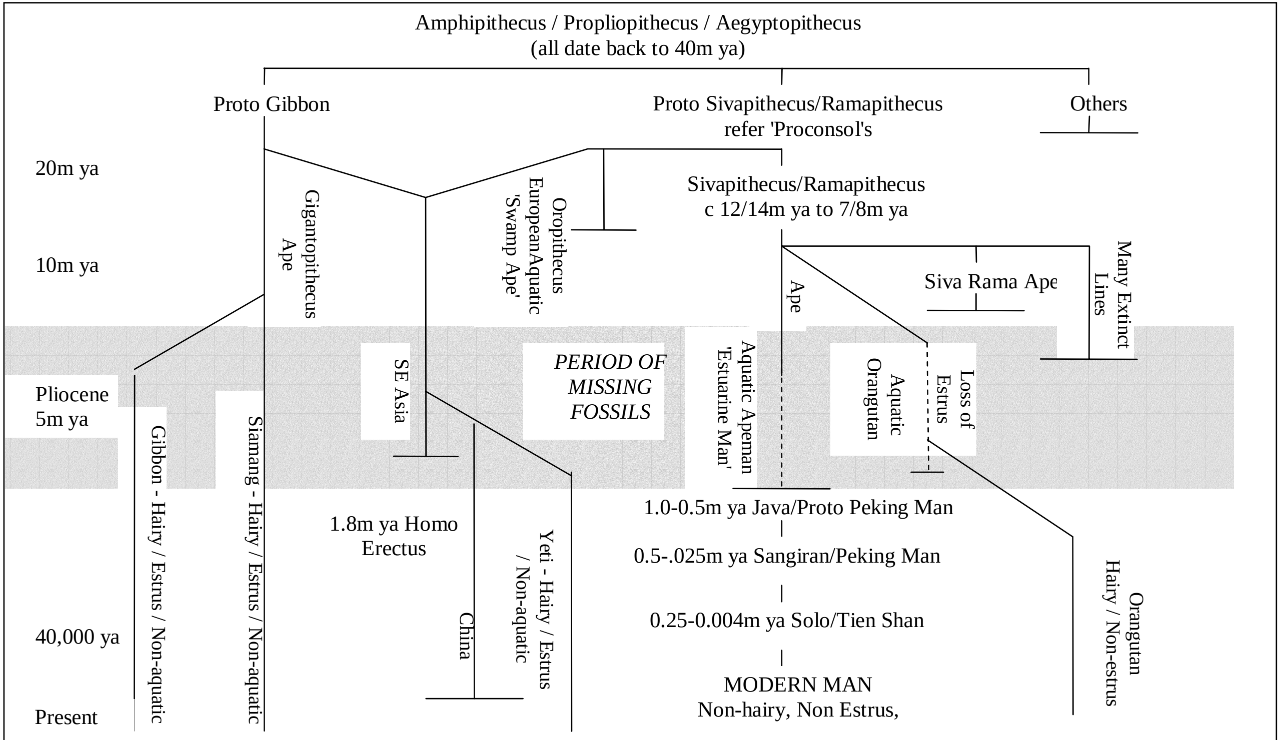
Then about forty thousand years ago the modern successor of *Homo Sapien* emerged from the Rift Valley in Africa. He is *Homo Sapien (Sapien)* and was very robust. *Homo Sapien (Sapien)* rapidly spread to West Africa as *Bantus* and to Europe as *Cro-Magnon Man*.

We now turn to Asia where a separate crucible developed from the *Amphipithecus* tree dwellers of forty million years ago. *Amphipithecus* and *Aegyptopithecus* of the African Rift Valley are closely related. Indeed, they were probably the same group for all genetic purposes.

Around twenty million years ago, the same *Proconsol* split occurred in Asia as in Africa. However, in Asia, *Amphipithecus* split into the proto-humanoid *Sivapithecus* and the Gibbon line rather than the Gorilla and Chimpanzee as in Africa.

As mentioned above, about twelve million years ago the hairy Orangutans split from the hominoids. We call the hominoids of this period *Sivapithecus*. Until eight million years ago, *Sivapithecus* gave rise to many lines in Asia, such as the *Siva/Rama Ape*, that have since become extinct. As in Africa, the *Pliocene* drought might well have forced *Sivapithecus* to the water's edge as an aquatic wading ape-man that we might call *Estuary-man*. Similarly, the hairy Orangutan became the *aquatic Orangutan*. As with *Ramapithecus*, the females of both the *Sivapithecus* hominoids and the Orangutans became non-estrus due to their aquatic environment.

Another result of the supposed aquatic phase in man's development was that man's pheromones largely disappeared. In contrast to other mammals, man developed eccrine glands for efficient sweat control.[142] Residual apocrine glands in humans are now limited to scent




**Formation of the Indo-Hittite Supercluster** *('ya' means years ago, 'm' means million, 'c' means circa)*

production. Harkening back to an earlier time of evolution, pheromone glands are still to be found all over a five month foetus.

There is a continuing similarity between *Sivapithecus* in Asia and *Ramapithecus* in Africa implying that to this point they were both practically the same. Yet, two distinct sub-groups were definitely emerging, notwithstanding the similaritiesThis is where the work of George Todaro's team is important in upsetting the assumption of linearity in evolutionary theory. [143] His DNA research has shown that all African apes and monkeys possess Type C Virus antibodies of the highly infectious baboon plague virus.[144] These antibodies are conspicuously absent in Asian apes and man. In 2002, Dutch researchers found evidence of a similar AIDS-related epidemic that wiped out huge numbers of chimpanzees 2.5 to 3 million years ago, which is why current chimpanzees don't develop AIDS.[145]

The uncannily monogamous Gibbon and the Orangutan are distinctly associated with the Asian group. This provides compelling evidence that the evolutionary path of man was in Asia for a long time.

A theory is gaining currency that Asian groups seem to have migrated, or returned to Africa after populations in Africa were wiped-out by airborne baboon plague.

This controversial version of the *Multi-regional Theory* dates to 1976 but is now supported by studies in Asia and Africa of the YAP haplotype of the male Y-chromosome, passed from father to son, and the beta-globin gene on chromosome eleven inherited from both parents.[146] Variations at chromosome twenty-one also suggest that there were three distinct areas of human development.[147] These were Europe, Asia and Oceania.

Sometimes DNA studies confirm what we already feel about our proximity to the Asian Orangutan. For example, a visit to the Orangutans at the local zoo provides a pleasantly unnerving communication experience.

Now we have established the major population crucibles, we will move as quickly as possible along to the importance of these crucibles for our story of alchemy and religion.

*Gigantpithecus* or the *Yeti Snowman* split from *Sivapithecus* about five million years ago in Asia. By one million years ago *Java Man* emerged as the *Proto-Peking* man.

*Sangiran* or the *Peking Man* in Java followed *Java Man*. This occurred between two hundred and fifty thousand and five hundred

thousand years ago. *Solo Man*, the Asian *Neanderthal* called *Tien Shan*, followed in the period to two hundred and fifty thousand years.

At forty thousand years, the Asian *Homo Sapien (Sapien)* or *Modern Man* emerged in Asia as in Africa. In contrast to his African counterpart, Asian Modern Man was light skinned, non-hairy and had a variable build.

In the period from one hundred thousand to twenty thousand years ago, the hairy black skinned *Neanderthal* expanded from the Rift Valley in Africa to the Middle East and Europe. He did not reach Scandinavia. The DNA of a Neanderthal found at Düsseldorf differs significantly from modern humans.[148]

Other Negroid *Neanderthals* that moved east were the *Australoid-Caucasian Veddahs* of Southern India and the hairy *Australian Aborigine*.

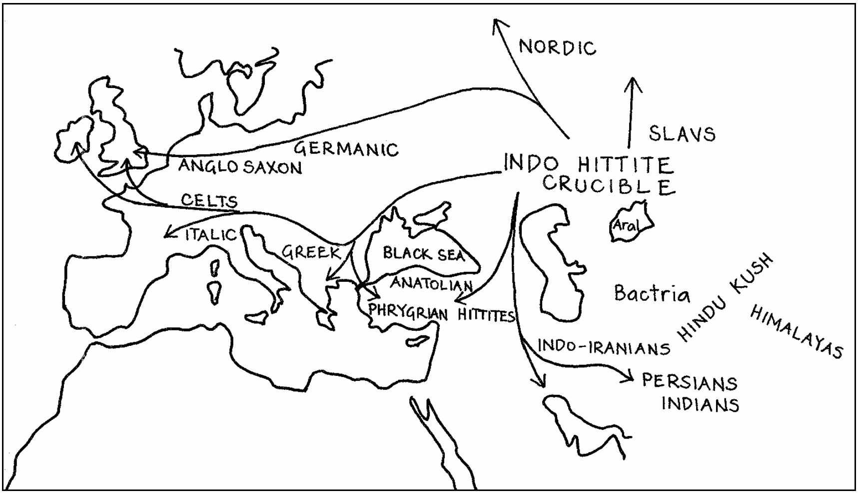
In the Middle East, *Neanderthals* dislodged the primitive aboriginal tribes of the *Ugric* and the *Kirgis*. The *Ugric* people were *Finnish* or *Magyar* and lived east and south of the Ural Mountains. The *Kirgis* lived in Turkic, from the Kirgiz Steppes to an area between the Caspian and Aral Seas and Lake Balkhash.

Possibly these *Neanderthals* were found in the east to Lake Baikal and the Altai Mountains. These primitive *Ugric* and *Turkic* tribes of the Kirgiz Steppes relocated north to the Siberian Plains. They became the race we now call the Mongols. Remnants of these populations remain today as the *Mongol-Caucasoid Ugric Laplanders*, *Samoyed Voguls*, and *Yukahir Eskimos*.

About one hundred thousand years ago, *Caucasians* separated from *Mongolian* races. The Mongols moved east to the Great Plain of China, between the Huang-Ho and Yangtze Rivers. To the south lay the Nan Shan Mountains beyond which lived *Australoid-Caucasian* people of Negroid origin.

In moving into the Great Plain of China, the Mongols dislodged the hairy *Ainu* who dwelled in Korea and Manchuria. The *Ainu* migrated to Japan, the remote Kamchatka Peninsular of Siberia and the Bering Sea. About thirty thousand years ago, they escaped even further to Taiwan and the Philippines.

The Mongols then migrated to North America across the Bering Strait land bridge, which at that time linked Siberia and Alaska. This bridge closed some thirty thousand years ago but became available again in the period from twelve thousand to ten thousand years ago. While the




**The Indo-Hittite Crucible in the Steppes**
**and Major Population Movements into Europe and Persia.**

land bridge was unavailable, the Mongols expanded west to the region northwest of the Gobi desert.

Returning to the main Asian Crucible, we find that anthropologists know little about the original homelands of the Asian *Homo Sapien (Sapien)* in the Interglacial period between the Second and First Ice Ages. Romantic, albeit pervasive myths of the Aryans suggest that the Asian *Homo Sapien (Sapien)* enjoyed a *Golden Age* in their *Hyperborean* pre-Arctic homeland. This *Hyperborean* means *beyond the North Wind* and has a special relationship to Britain as the homeland of the great teachers. [149] Vedic Hymns praised this fabled homeland as *The Paradise*.

A Tibetan legend tells of a city to the north of the Gobi Desert in today's Northern China, called *Shambhala* or the *Hidden City of Goodness*, founded by Manu the Priest King and Great Lawmaker of the Indo-Hittite Aryans. In his merit or caste system of social stability, Manu:[150]

*… clearly saw that men are distinguished by natural evolution into four great classes: those capable of offering service to society through their bodily labor (Sudras); those who serve through mentality, skill, agriculture, trade, commerce, business life in general (Vaisyas); those whose talents are administrative, executive, and protective (Kshatriyas); those of a contemplative nature, spiritually inspired and inspiring (Brahmins). 'Neither birth nor sacraments nor study nor ancestry can decide whether a person is twice born (i.e. a Brahmin)' the Mahabharata [Great Lord] declares, 'character and conduct only can decide.' Manu instructed society to show respect to its members insofar as they possessed wisdom, virtue, age, kinship or lastly, wealth. Riches in Vedic India were always despised if they were hoarded or not available for charitable purposes. Ungenerous men of great wealth were assigned a low rank in society.*

The exceedingly sophisticated Vedic social system, based on *agape* or *charity of fellowship*, is unusual for a time many thousands of years ago. Some would argue that our current democracies are only now regaining the poignant elegance of anonymous philanthropy.

The environment of the Asian crucible was not to remain benign. An Ice Age made the hyperborean homeland of the Asian *Homo Sapien (Sapien)* uninhabitable twenty eight thousand years ago. The white skinned peoples departed south to the Russian Steppes. By twenty thousand years ago, they moved into Europe and eliminated the

Neanderthals there. In fifteen thousand three hundred, they populated the city of Asgar (or Asgartha) in Northern India. The *Brahmatmas* emerged as a priestly caste who venerated fire as the symbol of their godhead. Asgerd was also the traditional home of the Norse god Odin, which was thought to be near the Euxine or Black Sea and the Caspian Sea, thirty miles north of Lake Van.

The Asian *Homo Sapien (Sapien)* called Aryans who plunged into the Indus Valley in today's Pakistan were a warrior society. They lived in tents, were patriarchal and polygamous. Their sky gods were of lightning, storm, sun, wind and fire. Culturally they placed great emphasis on the oral transmission of mythology and they prohibited writing. These characteristics will prove uncannily insightful markers for the Indo-Hittite group in later chapters.

The Ice Age of twenty eight thousand years ago began to thaw fourteen thousand years ago. In ten thousand BCE, another bitter ice age called the Snap Ice Age quickly followed it. This forced more waves of Caucasian *Homo Sapien (Sapien)* migration into Mesopotamia, Bactria and up the Danube River into Europe.

Following the Snap Ice Age a warm interglacial period was quickly reestablished that favored agriculture. About five thousand five hundred BCE, an urban type Samara civilization arose at Eridu in Sumer and in the Nile and Indus Valleys. First dynasty Egyptian society emerged in about 3400BCE.

Studies of the Y-chromosome in European populations provide additional evidence for population movements in the last twelve thousand years. Factor analysis of European DNA polymorphism shows four principal components that correspond to geographical and historical population movements across Europe.[151]

The most dominant component is consistent with the well-documented wave of Neolithic farmers from the Middle East nine thousand five hundred years ago. It accounts for twenty-eight percent of population variation. The second principal component matches the arrival of Finno-Ugric and Samoyeds speakers from the Western Siberian Lowland, following the Snap Ice Age. This polymorphism accounts for twenty-two percent of the geographic variation between populations in Europe. The third and fourth principal components each account for eleven percent. These are the westward migration of nomads from Bronze Age Don-Volga, above the Caspian Sea, and Greek colonial expansion in the first millennium BCE.

The Indo-Hittite movements came from Asian *Homo Sapien (Sapien)* domination of the area around the Caspian and Aral Seas. This developed into the crucible of the Indo-Hittite Language Group.[152] Its two primary sub-groups were the Indo-Europeans and the Anatolian group that included the *Hittites*, *Etruscans* and *Lydians*.

The Indo-European group is the Kurgan people. It included the *Celts*, *Italic Latins*, the *Gothic Anglo Saxons*, *Norse*, *Germans*, *Greeks*, *Phrygians*, *Albanians*, *Armenians* and *Baltic-Slavs*. It also included the highly successful Indo-Iranians such as the *Persians* and the *Modern Indo-Aryan Indians*.

Indo-European *Kurgan* (or *Barrow*) people crossed into Europe above the Black Sea in about 4250BCE. They traveled on horses from the Russian Steppes west of the Ural Mountains and followed the Danube into Europe, razing relatively peaceful agrarian cultures everywhere they went. The *Kurgan* people finally reached Ireland from Britain in about 1700BCE.

Other *Kurgan* waves followed into Europe between 3400BCE and 2800BCE. The were joined by waves of Bronze Age Scandinavian peoples traveling south down the Volga, Danube and Dneiper Rivers to escape rapid climate deterioration in the Sub-Boreal Period of 2000BCE.[153] These were the tall, blond and red-headed seafarers who founded the Mycenaean civilization in the 16th century BCE. Even prior to this they had journeyed by sea to Britain where they established Mycenaean civilization in Wessex from the beginning of the 2nd millennium BCE, before it had arrived in Greece.[154]

Gradually the *Kurgans* spread southwards into the Macedonian plain and western Anatolia. They appear in Mesopotamia as *Hurrians*, *Mitanni* and *Kassites*.[155] In Greece, they were the *Achaeans* who established the Mycenaean civilization and subsequently the *Dorians* from the small state of Doris, who destroyed it.[156]

These early Anatolian and Mesopotamian *Kurgans* worshipped the Indo-Hittite trinity of Mitra, Varuna and Indra.[157] Much later, in 1400BCE, the tough *Hurrian Mitanni* in Asia Minor still worshipped this same male trinity.

The *Achaeans*, who were the first to invade Greece, ultimately joined with the *Pelasgians* and *Ionians*. In doing so, they succumbed to the religion of the Triple Goddess, which was the ancient religion of the other main crucible, the Afro-Asiatics.

The *Kurgans* violently sacked cities in Europe as they had in the Indus Valley. Their culture was highly mobile and war-oriented. Everywhere they became the ruling class.

A number of invasions also reached Britain from North Africa. The first was in about 2000BCE when the *Beaker* people made their way via Libya, Mauritania, Spain and France to Southern Ireland and Wales.

The *Picts* departed North Africa by sea and invaded Northern Ireland and Scotland in 1250BCE.[158] The Picts, who have Mongol traits, are a good example of re-migration to Africa. Like the Dacians, Thracians, Scythians and Moschians, the Picts were cannibalistic, heavily tattooed and dyed their bodies with blue indigotin called *woad*.[159] Their women also died their bodies in blue woad and were equally fearless in battle. The Picts were somewhat renowned for copulating in public.[160]

Ancient histories of the Druids also record the colonization of England by the Indo-Hittite Hyperborean tribe of Albion in the fourth millennium BCE, and later by the Trojans in 1115BCE.[161] The legends of the Franks also claim that the Merovingians descended from the Trojans.

The Archangel Michael, St George and Minerva Britannia became respectively the patron Angel, Saint and Goddess of God's Countenance in Britain. Not surprisingly, they are also equivalent to the patrons of ancient Israel being Michael the Protector, Moses and the Shekhinah. The commonality of British and Israelite colonization harkens back to a perceived common Indo-Hittite source in Anatolia, which we shall look at in more detail in Chapter 17.

The warm interglacial period that followed the Snap Ice Age also drew Semitic speaking peoples from the Ethiopian Highlands back to the Near East and Asia Minor. These were now nomadic sheep and goat herders and their routes to Canaan passed through Egypt, South Arabia and Sumer.

The origin of the *Semites* is well understood from their language, which forms one of six groups in the Afro-Asiatic cluster of the African *Homo Sapien (Sapien)*. The other groups are *Berber*, *Beja*, *Egyptian*, *Cushitic* and *Chadic* peoples.[162]

The *Semites* have four sub-groups. The oldest is the *Akkadian* or *Assyro Babylonian* group that invaded the Arabian Peninsular and Sumer. The North Central group is comprised of *Modern Hebrew*, *Ugaritic*, *Phoenician*, *Aramaic* and *Syriac*. *Arabic* is a separate South Central group. On the Southern periphery is the language of the *Minaeans*, *Sabians of Yemen* and *Ethiopians*.

Drifting *Semites* from the Arabian peninsular initially entered Mesopotamia in small peaceful groups. However, the *Akkadians* were different. Although we do not have any evidence of when they first appeared in the Zagros Mountains, in present day Kurdistan, it seems the Akkadians were there at the dawn of prehistory. There they mixed with Indo-Iranian warrior tribes. From this region, they massed invasions of the fertile Tigris-Euphrates Valley. The well-armed Akkadian Semite King *Sharru-Kin*, who we call Sargon I, eventually dominated, seizing control of Upper Mesopotamia in 2380BCE.[163]

*Sharru-Kin* did not erase civilization in the manner of the Indo-Iranians but fused with Sumerian culture over his fifty-five year reign. He adopted their system of writing and built a grand new capital in northern Mesopotamia called *Agade,* which became the richest city in the world.

The name *Sharru-Kin* means *Righteous Ruler* and is remarkable for its concept of self-restraint and Goodness. The same belief underlies that of Indo-Hittite Zoroastrianism that we will look at in Chapter 8. From at least this time onwards in Sumer, as in Egypt, the code word *Righteous* indicated the kingly right of divine rule. *Righteous* and *Good* have become the common descriptions of an underlying esoteric current or heritage that has continued to exist throughout recorded history.

With Indo-Hittite inspiration, the Semite-Akkadians then circled above Mesopotamia to Damascus. There a group became the well-documented tribe of Abraham. As such, *Sharru-Kin* foreshadows Abraham, *Melchizedek the Priest King of Righteousness* in Salem and the Essenes' *Teacher of Righteousness*. We will look at these further in Chapter 5 and Chapter 11.

Something dreadfull occurred around 2300BCE. It shattered the earliers urban civilizations around the globe. The Akkadian Empire in Mesopotamia collapsed, as did the Egyptian Old Kingdom, the Early Bronze Age civilization in Anatolia, Israel and Greece, the civilization in India's Indus Valley, the Hilmand civilization in Afghanistan and the Hongshan civilization in China.

In Mespootamia, the barbarian *Gutians* conquered *Sharru-Kin's* grand city *Agade*. They descended upon Mesopotamia from the Zoreb Mountains in 2120BCE. They destroyed the whole of Sumer and the Sumerians only managed to regain independence a century later. Even then peace was not to last. The next wave of Semites, the *Semitic Amorites* arrived from the western deserts just a decade later. This

instability in the north of Mesopotamia allowed the black-skinned Dravidian speaking *Elamites* to enter the south and capture Ur in 2004BCE. The *Elamites* continued to exert influence over Babylonia for the next 200 years.

Bitter internecine struggles ensued in Asia Minor until the Babylonian King Hammurabi emerged as a successful military leader in 1848BCE. He zealously protected his borders from the Persian Gulf to the Western Mediterranean Sea. Hammurabi was also highly regarded as a cultural leader. His major achievement was to codify the laws of Babylonian life. The legal innovations Hammurabi introduced were quite similar to those that had just occurred in Egypt under Amenemhe I and his son Sesôstris I. It was also about this time that Sumer became Babylonia.

Innovative though it was, Hammurabi's code was still based on the crude law of retaliation and blood-feud: *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise*.[164] In this respect it was inferior to King Shulgi's Ur-Nammu Code.[165] King Shulgi, who reigned in Sumer from 2095-2047BCE, introduced a very advanced form of law for Ur-Nammu. It provided only for compensation to a wronged party. For example, *If a man knocks out the eye of another man, he shall weigh out one-half a mina of silver*.

Indo-Hittite Aryans called Hittites occupied the central plateau of Anatolia in this same period. The language structure of Anatolia became extraordinarily complex. Old Anatolian Indo-Hittite groups were scattered into small pockets such as the *Lydians* to the West, the *Palaic* in the North, and the *Carians*, *Luvians* of the South. The powerful *Hittites* and *Hurrians* together with the Western Semitic peoples controlled the prosperous east of Anatolia, which was developing mineral resources for Bronze Age trade throughout the Middle East. We shall see in the next two chapters that their wealth brought an avalanche of trouble to the region. Enter the Egyptians.

# Chapter 5 Anatolian Commagene & Israelites

The Commagene is a region of intense historical intrigue in today's Turkey. It lies on the upper Euphrates, in the centre of a prosperous Bronze Age area famous for metalworking. It is here that wool and flax production began ten thousand years ago and copper smelting a thousand years later.[166] In 5400BCE, inhabitants of the nearby Zagros Mountains of Northern Iran first produced wine.

Mt Ararat and Kurdistan border the Commagene in the east. Colchis, sorceress *Medea's* country and the land of initiation, bounds the Commagene in the north. Her rivers ran with gold. Her hero, Jason, captured the mythical *Golden Fleece*.

Four great rivers flow from the flat alluvial plateau of the Commagene. These are the Tigris, Euphrates, Murat and Araks. The Tigris and Euphrates flow south to the Persian Gulf, the Murat River flows into the Euphrates and the Araks River flows to the Caspian Sea. The Biblical Eden has four similar rivers, the Pishon, Gihon, Hiddekel and Euphrates.[167]

Commagene temple worship dates back to very ancient times. In 1996, a Heidelberg University team discovered a temple and village dating from one thousand BCE in the Sanli-Urfa region of the Harran Plain. It is perhaps the richest of all similar villages noted in world archaeological literature.

The people of the Harran Plain used to go to this temple every spring for religious ceremonies. The excavations have so far revealed a sculptured lion, seven steles, three statues of people and flooring consisting of four layers of mosaics. Excavation of the site will take two decades.

The Commagene became known as *Kutmuhi* in Assyrian times from 1300BCE to 612BCE. After this, the Commagene passed into Persian control. It later became an important part of the *Silk Road* because of its natural access to Asia Minor, Uzbekistan, Bukhara and the Steppes of Russia.

The region effectively remained outside the Roman Empire until 67CE and this allowed it to retain a number of Indo-Hittite star cults involving Magi. The most well know of these was the Royal Cult of the Kings of Commagene.[168]




**Anatolia, Palestine & Egypt**
**Showing Urfa, Harran, Nusabyn,**
**the Commagene & Colchis**

Moving back in time by two thousand years, to early Bronze Age Anatolia, we find the Egyptians taking a great interest in the metallurgy and wealth of the area. In about 1950BCE the twelfth dynasty Pharaoh Sesôstris I, *Senwostre I* in Greek, campaigned by land and sea as far as the outer perimeter of the Black Sea.

Sesôstris I's father, Amenemhe I, was the first Pharaoh of the twelfth dynasty. At times father and son ruled as co-regents. Their predecessor, Montjuhotep II, had reunited Egypt through a series of Thebian wars just before two thousand BCE. The post-war economic revival of a united Upper and Lower Egypt led to immense wealth and power.

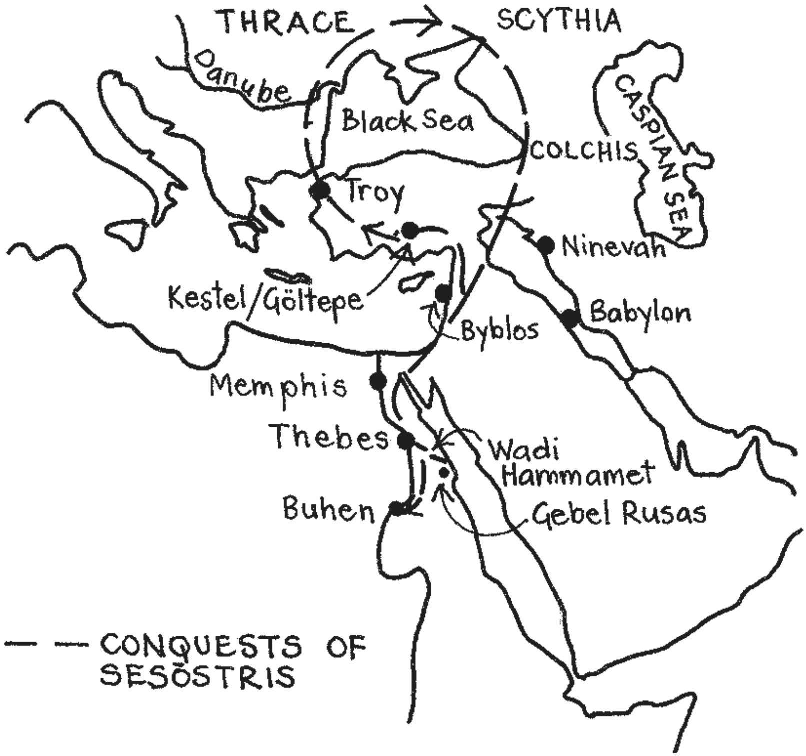
Sesôstris I consolidated the economic power of Egypt through a series of aggressive military campaigns in both Lower Egypt and abroad. He secured the richly fertile region of Wawat in Nubia, south of Elephantine. Sesôstris' military forts controlled all the desert and river caravan routes up to the second cataract.[169]

Together Amenemhe I and his son Sesôstris I reestablished the old system of Pharaonic divinity in Egypt. They introduced law reforms and a new and progressive administrative system based on state religion. The *Crata Repoa* may describe their system of qualification for office (see Appendix 7).

The seven liberal arts blossomed in Egypt. It was a time of unusual literature such as the philosophical journey *A Man's Dispute with His Own Soul* and the popular *Story of Sinuhe*.[170]

Monumental, ashlar architecture flourished. Amenemhe I established a greenfields royal capital at Itjtawy, 20km south of Sakkara and Memphis. Adjacent to it he built one of the most beautiful funerary pyramid complexes in all Pharaonic history.

The wealth and grandeur of the twelfth dynasty came from mineral resources. Amenemhe I mined amethyst in the Wadi el-Hudi, which is east of Elephantine.[171] Sesôstris I entered the Wadi Hammamat in the Coptos region to mine materials such as galena, the mineral of lead, and dark colored sandstone called greywacke.[172] His expedition was nineteen thousand men strong. Many other twelfth dynasty expeditions exploited the turquoise and copper mines at Serabit el-Khadim, Timna and Wadi Maghara in southern Sinai.




**Campaigns of Sesôstris I to Buhen in the Nubian Wawat,**
**Thrace, Colchis, and the Commagene,**
**and into the Wadi Hammamat**

Sir Flinders Petrie excavated Serabit el-Khadim's temple of Hathor-Baalat in 1905.[173] It dates from the time of Sesôstris I in 1800BCE and is one of the oldest rock-cut temples in Egyptian architecture. These hard-rock underground turquoise mines at Serabit el-Khadim were active as early as three thousand four hundred BCE. They produced beautiful stones, some of which were set in the bracelets of Egypt's Queen Zer. These bracelets are amongst the oldest jewelry in the world.

Serabit el-Khadim's temple of Hathor-Baalat consisted of a long series of courts leading to an underground sanctuary.[174] Bas-reliefs and inscriptions show the kings of the Old and Middle Kingdoms as gods. However, the front building of the temple is oddly un-Egyptian, being asymmetrical and elongated.

Sir Flinders Petrie mentions fifty tons of mysterious white powder that he discovered beneath the floor of the Temple. He thought it was most likely wood ash from the burning of sacrifices but he was unable to provide any reason why this odd white powder was apparently stored under the floor slabs. The nearby Wadi Nasb produced evidence of copper smelting works but different ash.[175]

Sesôstris I's remarkable 1950BCE expedition across the Mediterranean Sea ventured into Thrace in Eastern Greece, Scythia and Colchis in Georgia. He was most likely seeking, smelting technology for the manufacture of tin and bronze, and possibly the source of Baltic Amber.

Sesôstris was to leave a permanent reminder of his visit to Colchis. In the words of Herodotus:[176]

*... For the fact is, as I first came to realize myself, and then heard from others later, that the Colchians are obviously Egyptian. When the notion occurred to me, I asked both the Colchians and the Egyptians about it, and found that the Colchians had better recall of the Egyptians than the Egyptians did of them. Some Egyptians said they thought the Colchians originated with Sesôstris' army, but I myself guessed their Egyptian origin not only because the Colchians are dark-skinned and curly-haired (which does not count for much by itself, because these features are common to others too), but more importantly because Colchians, Egyptians, and Ethiopians are the only peoples of the world who practice circumcision and have always done so. ... The obvious antiquity of the custom in Egypt and Ethiopia prevents me from saying whether the Egyptians learnt it from the Ethiopians or vice versa, but*

*what convinces me that the other peoples learnt it as a result of their contact with Egypt is that any Phoenicians who have come into contact with Greece have stopped copying the Egyptians with respect to their genitalia, and do not cut off their children's foreskin. And let me mention one more way the Colchians resemble the Egyptians: these two peoples alone work linen, and they do so in the same way. In fact, their lifestyles in general and their languages are similar. The Greeks call Colchian linen Sardonian, while the linen that comes from Egypt is called Egyptian.*

Powerful Sesôstris I destroyed many cities on his expedition. He sent back to Egypt prisoners as well as metal such as lead and silver.[177] He also relocated Caucasian metalworkers to cities in the Levant and the Sinai under Egyptian influence.[178]

The famous *Story of Sinuhe* illustrates the extent of Egyptian subjugation of the Levant and Syria. The story has always been highly regarded.[179] Sinuhe was a courtier who unwittingly overheard state secrets at the death of Amenemhe I, father of Sesôstris I. Fearing for his life Sinuhe escaped into Canaan and traveled to Byblos (in the Lebanon). There he turned homewards and traveled to *Upper Rtnw*, thought to be a town in Southern Syria, and became an adviser to the local king. Afterwards he became a rich man. In *Rtnw*, Sinuhe saw many messengers arrive from Pharaoh Sesôstris I and the Syrian princes offer humble deference to Egypt. He saw the resolve of the Pharaoh to smite the Bedouin and Asiatics, such as the Hurrians, infringing upon his suzerainty. Pharaoh Sesôstris I finally forgave Sinuhe. After many years, the Pharaoh invited him back to Egypt and there saw out his days.

The proto-Israelites lived in the Anatolian Commagene after their priestly tribe, a cult of Brahm called the Calani, migrated from Bactria, on the border of Iran and Afghanistan.[180] Their godhead Yahweh was to begin with the metalworking god *Q're Adonai.*[181] *Q're* means furnace or metalwork.

We need to understand a little more of *Q're Adonai's* widespread importance. *Qera* (or *Kṯr w ḫss*) was the Western Semitic *Ugaritic* god of metalwork and artisanship. At the time of Pharaoh Tuthmose III, the Syrians worshipped him as the *great god Kir*.

*Curetes* are young men who shaved their hair at the feast of Comyria and sacrifice these hair-trimmings to the God *Q're*.[182] Initially, they were the sacrificial king's armed companions who attended the

Triple Goddess *Q're's* holocaust and in later times sacrificed a child to the god Cronos.[183]

*Qouros* was a god of Thera, today's Island of Santorini.[184] After the eruption of the volcano, the island was renamed *Qera* after this god.[185] *Qouros* and *Qera* have the same meaning of cauldron, melting pot or furnace as the Canaanite *kûr*.

The Sumerian word *KUR* describes a cone-shape.[186] *Baetylos* are similar omphali, or cone-shaped pillars that the Greeks worshipped by anointing with oil, wine and blood.[187]

*KUR* also represents an iron furnace, a round temple to *Sabazios* with a hole at the top and a beehive. The same word *KUR* also means *mountain* and the *House that is like a mountain*.[188] For example, the Mesopotamian Inanna descended to the *KUR*, or symbolic chamber of the underworld, risking all:[189]

*Inanna set out for the underworld. Ninshubur her faithful servant went with her. Inanna spoke to her saying: ….I am descending to the KUR, to the underworld. If I do not return set up a lament for me by the ruins … Go to Nippur, to the temple of Enlil. When you enter his holy shrine cry out 'O father Enlil, do not let your daughter be put to death in the underworld … If Enlil will not help you, go to Ur, to the temple of Nanna. Weep before Father Nanna. If Nanna will not help you go to Eridu, to the temple of Enki. Weep before Father Enki. Father Enki, the God of Wisdom, knows the food of life, he knows the water of life, he knows the secrets. Surely he will not let me die.'*

The symbol of the mountain *KUR* is three small hillocks in an equilateral triangular pattern.[190] *KUR-KUR* also means *holy plant*, which is the common *lily of the field* or bright lilac *crocus flower*.[191] As protection from the fiery breath of the Minoan bull, Medea gave Jason the blood-red juice of the two-stalked, saffron-colored Causican crocus, the potent flower that first sprang from the blood of Prometheus.[192] The ancients used this poisonous *colchium* or meadow saffron as a remedy for gout.[193]

The Indo-Hittite root *KUR* occurs in the name of the Kirgis people who lived in Kirgiz Steppes of Turkic and the alternative name for the Indo-Hittites, the *Kurgan* people. The root *Kûr* is also the same as *Car*. It occurs in many place names, such as the ancient name for Harran in the Commagene, Carrhae. The Caraïte sect was similar to the Essenes. Ancient Caraïte is the language of the Damascus Document, an excommunication text of the Dead Sea Scrolls.

The Quirites of Rome came from the Sabine town of Qures.[194] Sabian practices provide a unique insight into the unusual religion of the Commagene but we defer this discussion of the Sabians until Chapter 8.

Both Indo-Hittite and Afro-Asiatic roots to *Q're*, or *Quera*, imply that the same image of furnace is equally relevant to both cultural groups.[195] The abundance of evidence leaves little doubt as to the importance of this furnace-god or smithy-god to the Indo-Hittites and more particularly to the Israelites.

Another of Yahweh's names confirms this. He was *Elath-Iahu*, the Kenite Smith god. As foreshadowed in Chapter 3, the latter part of the name, *Iahu*, had a very ancient provenance. It dates from about 2630BCE as a title of the god Set. Horus, the divine son of Osiris who overcame Osiris' brother Set, was the *Calf Iahu*. The Hyksos Israelites may well have heard this name for Yahweh in Egypt where he was analogous to Set. We know *Iahu* is a divine name of Yahweh because Solomon is specifically aware of it:[196]

*And God gave Solomon wisdom and understanding exceeding much … and he spake of trees, from the cedar that is in Lebanon even unto the hyssop that is upon the wall.*

The hyssop is the tree of the winter solstice, IA, and the cedar was the tree of the summer solstice, HU. Together they make the divine name *Iahu*.

We see the metalworking influence continued with the subset names of *Tubal-cain* and *Hiram Abiff*. In the Bible, *Magog* is a son of *Japhet* and a brother of *Gomer*, *Madai*, *Javan*, *Tubal*, *Meshech* and *Tiras*.[197]

The ninth century Welsh monk Nennius summarized the sixth century Alanic genealogies of the French noble houses:[198]

*Japheth had seven sons; from the first named Gomer, descended the Galli; from the second, Magog, the Scythi and Gothi; from the third, Madian, the Medi; from the fourth, Juuan, the Greeks; from the fifth, Tubal, arose the Hebrei, Hispani, and Itali; from the sixth, Mosoch, sprung the Cappadoces; and from the seventh, named Tiras, descended the Thraces: these are the sons of Japheth, the son of Noah, the son of Lamech.*

*Magog* stands for Armenia and the brothers respectively to be the Cimmerians, Medians, Ionians, Tibarenians, Moschians and Tyrrhenians. The Tyrrhenians became the Etruscan civilization in parts of Italy.[199]

The Moschians and the iron-working Tibarenians of *Tubal* were tribes of the southeast Black Sea and the Commagene.[200] Ezekiel mentions *King Gog of Meshech and Tubal*, who is most likely Mithridates VI of Pontus.[201]

Traditional histories hold that the Moschians became the Picts and the Cimmerians became the Cymry and moved to the Artic cold where they enjoy the midnight sun in June but is dark at midday in winter.[202] The Indo-Hittite invasions dispersed both those peoples and they eventually invaded Britain as we shall see in Chapter 12.[203]

Turning now to Tubal, we find that Assyrian texts confirm *Tabalu* or *Tubalin* in central Anatolia was famous for its metalworking.[204] *Tubal-ki* of the Hittite texts, somewhere in the Caucasus region, is the Tabal of the Assyrian sources located in East Lycaonia, near Kayseri. This is where *Tûbal Qayîn* or *Tubal-Cain* comes from. He is the archetypal *artificer in metals* described in the Book of Genesis and known as the *master of all coppersmiths and blacksmiths*.

The last surviving remnants of these ancient northern Iranian peoples are the Ossetians in the Caucasus Mountains, who are descendants of the Sarmatian-Alans.[205] Their lands are now divided between the Russian Republic and the new state of Georgia. The Ossetians are the famous blacksmith tribe previously called Kalybs. Its name, Kalybs, became Latin for *steel*. Though threatened politically, militarily, and culturally from many directions over a thousand years, the Ossetians still speak their ancestral Iranian language with an archaic dialect, called Iron, meaning "noble". They maintain an oral narrative referred to as the Nart sagas. These Nart sagas contain parallels with Arthurian legend so numerous and so uncannily close that it is impossible they are unrelated.

There is an Ossetain basis for most of the prominent elements of the Arthurian cycle, including:

- all the characters Arthur, Lancelot, Perceval, Galahad, Gawain, Kay, Tristan, Bedivere, Bors, Caradoc, King Ban de Benoich, the Maimed King, St. George, Elaine (Helaine), the Lady in the Lake, Merlin and others;
- sacred swords, the 'sword in the stone' episode, King Arthur's sword (Cali-burn) that bears a similar name to the tribe Kalybs, and throwing of the sword into a lake, which causes it to seethe, and the sword-rising-out-of-the-roiling-water;

- heads taken in battle and carried to the King for reward then scalped and made into cloaks of human hair;
- sculls sliced, gilded and used as magical drinking cups; cauldrons of heavenly splendor that never run dry and appear at feasts before the bravest of the heroes;
- Scythian griffins and Sarmatians dragons as magical beasts. The very name Sarmatian means lizard people;
- the Sarmatians dragon used as a as military standard. The Sarmatians used a very particular battle standard, consisting of a silken windsock sewn into the shape of a serpentine dragon, which hissed when it filled with air as its bearer charged into battle;
- women as warriors. Greek and Chinese described the Amazon women who were Scythian female warriors that fought alongside their men. Adam of Bremen wrote that these women lived along the Baltic Coast.[206] Saxo Grammaticus described the same women in Denmark.[207] He said: *their eagerness for military glory was so strong that you would have thought they were no longer women*; and
- women's chivalric role. An Iranian gold plaque from the Peter the Great's Siberian collection dated around 300 BC shows a woman seated under a tree, holding a sleeping man's head in her lap. Nearby a groom holds a pair of horses. His weapons hang in the branches of the tree. It is not difficult to recognize the scene of Arthur's death.

*Tubal-Cain* is another Bronze Age forerunner of Freemasonry's *Hiram Abiff*, the archetypal architect of King Solomon's Temple.[208] In fact, the name *Hiram Abiff* may simply be a refinement of *Tubal-cain* in the early Anatolian Iron Age because it derives from *Abiff 'Aram* where *'Aram* means a metal ore from *ayir* or *ayiram* in Sanskrit and Dravidian (iron is *ayil*). *Abiff* is the metalworker or artificer. The blow Hiram Abiff receives imparts nobility. It is symbolically equivalent to achieving perfection by the *Colaphum*, or *Box of the Ear*.[209] The Romans and later the Germans and French conferred knighthood by the *Colaphum* as a sign of sustaining future hardships.

Charles Gounod's *La Reine de Saba* (*The Queen of Sheba*) a creation in the Opera, on 28 February 1862 builds on an alternative history that directly connects *Tubal-Cain* with the legend of *Hiram Abiff*. It is based on a Rosicrucian legend reported by Gerard de Nerval.[210] Three jealous workers disrupt *Hiram* casting his masterpiece, the monumental bowl called the Molten or Brazen Sea. *Tubal-Cain* visits

*Hiram* and declares that *Hiram* is his descendant. He initiates *Hiram* into the Mystery of Fire and the secret of bronze casting. *Tubal-Cain* gives *Hiram* his great hammer and a Golden Triangle to wear as a pendant round his neck. *Hiram* then successfully recasts the brazen sea. *Hiram* and Balkis, the Queen of Sheba, fall in love. A jealous Solomon instigates the murder of *Hiram* and the widow Balkis leaves, pregnant with *Hiram's* son. He is the son of the widow, whose many descendants will complete the building of the Temple.

The knowledge of metals and explosive force has always gone hand-in-hand with religion. The *Shahnameh* or *Book of the Legendary Kings of Persia* demonstrates this relationship. The Arabian poet Firdowsi wrote the *Shahnameh* in 1010CE. He describes the early Indo-Iranian kings of the Persians *Kiyumars* and *Jemshid*. Chosen by Ahura Mazda, their faces shone brilliantly with the *Glory of God* called the *khvarnah* or *farr-i izadi*. It adorned Ahura Mazda as a large ring or diadem. This *Kingly Fortune* gave the prince *Jemshid* an intimate knowledge of God and the ability to carve hard substances without the use of conventional tools.[211] In blacksmithing weapons, he was able to:[212]

*…mold iron into such equipment as helmets, chain mail, laminated armour as well as missile-proof vests, to swords and horse-armour.*

Sadly, *Jemshid* became a tyrannical ruler. He delighted *in the words of falsehood and untruth* and the *Glory was seen to flee away from him in the shape of a bird*.[213] The next Iranian hero to possess the *Kingly Fortune* was *Feridun*.

Mircea Eliade summarizes the connection between religion and the smithy in the age of metals as follows:[214]

*There would appear to have existed therefore, at several different cultural levels (which is the mark of great antiquity), a close connection between the art of the smith, the occult sciences (shamanism, magic, healing etc) and the art of song, dance and poetry … One element nevertheless is constant - that is the sacredness of metal and … all mining and metallurgical operations …It is in any case significant that in contrast to pre-agricultural and pre-metallurgical mythologies, where, as a natural prerogative, God is the possessor of the thunderbolt … in the myths of historic peoples, on the other hand (Egypt, the Near East and the Indo-Europeans), the God of the hurricane receives these weapons - lightning and thunder - from a divine smith.*

In Kenite lore, the divine smith Tubal-cain is also *Baal Gad,* the goat-god who is the eponymous ancestor of the tribe of Gad. He epitomizes the ancient association of smiths with goat and horned gods. A grotto sacred to *Baal Gad* exists at the source of the Jordan River.[215] It is situated at the base of a high limestone cliff, over which perches the city of *Caesarea Philippi*.[216]

*Kenite* itself means *welding* or *possessions* in addition to *belonging to Kain.* The Kenites were a tribe of Midianite copper miners who lived amongst the warlike Amalekites, descended from Haggar.[217] On leaving Egypt, the Israelites met the Amalekites in flight to their native lands.

The minor tribe of the Midianites was an Asiatic people of the Arab/Palestinian Kush, called Kush Magan. In early times, Magan extended over both sides of the Persian Gulf.[218] Later in 1100BCE, at about the time of Israelite conflicts with the Midianites, Assyrian sources note that Kush Magan was a region on the South side of the Euphrates, not far from Karkemish. The Massorets regarded this Kush Magan as the Babylonian Kish.[219]

We digress for a moment to mention the Kushites because of their importance in the Hyksos story. The Meluhha Kushites were a second Kushite or Amalekite group. They were mercenaries and traders in metals and weapons. Their mercenary activities continued long after the Hyksos invasion. The Amarna letters show that Palestinian kinglets hired them. Indeed, later *Meluhha* and *Arab* became interchangeable words.[220]

The Mlecha in Vedic literary sources are the Meluhha Kushites that derive from India or Pakistan.[221] Eusebius notes that the Ethiopian Kushites came from India. The Musri in Egypt and in early Akkadian literature are also Meluhha Kushites. The Hyksos title *hekaw khasout* is an almost literal loan from the Akkadian *sar kissati*, the supreme royal title of *king from the hill country.*

These Meluhha are the same as the maritime Kaphtorim who maintained ports in the Mediterranean.[222] Kaphtorim or Caphtorim is one of the two Biblical tribes of Mizraim that inhabited the region between the Nile River of Egypt and Sile.[223] The other Mizraim tribe is Lehabim. Mizraim led colonies into Egypt to lay the foundation of the Kingdom of Egypt.

The Meluhha, Arabs and Hiskija or Hyksos formed an alliance about the time of Bochoris (720-715BCE). Late antique sources report that they returned to rebuild Avaris in alliance with the king of Jerusalem.

Texts speak either about the *city of the Shepherds* or about Rhinocorura which is El Arish. Complicating the understanding of this event, the site of Avaris is still in doubt despite the discovery of *Tell ed Daba*. Avaris, a Greek rendition, derives phonetically from *Mansion of the Desert Tract*.

Now back to the Kenites. In surprising contrast to the poor relations between the Israelites and Amalekites, so strong were Israelite relations with the Kenites that the Israelites freely intermarried with them. Moses' father-in-law, Jethro, was a Midianite and priest of Yaho or *Iahu*.[224] Yaho was the Midianites' god of storms and war who dwelt on Mt Horeb in Sinai. Yaho was also the god of the Chaldeans and the Babylonians.[225] His symbol was a Tau cross worn on the forehead that later became known as the *Yahweh Mark*.[226]

Until quite recently, and perhaps still today, a group of itinerant Bedouin smiths and carpenters in Syria continued the tradition of marking their foreheads with the Tau-cross of Yahweh.[227]

At Hebron, Shiloh, Tabor and elsewhere until the time of Judges, men marked with the Tau cross died as Sacrificial Kings. In all Mediterranean countries and in Britain, the Mother Goddess received her sacrifice each year. This took place on a *terebinth-tree* or kerm-oak.[228] The gory method of death for the Sacrificial King was crucifixion on the lopped oak in the shape of a Tau. Castrated and torn apart, the raw body of the sacrificial male became a Eucharist. The crow or raven was believed to be Athene’s oracular bird that housed the soul of the sacrificed king.[229] In Asia Minor, the kadosh or sacred men and women followers of Astarte, released an eagle from the sacred king’s funeral pyre to symbolize the ascent of the divine soul to heaven.[230]

Orpheus for example, was torn apart by delirious women called the *Bassarids*:[231]

*… a frenzied band*
*Of Thracian women, wearing skins of beasts,*
*From some high ridge of ground caught sight of him.*
*“Look,” shouted one of them, tossing her hair*
*That floated in the breeze …*
*The reckless onslaught swelled; their fury knew*
*No bounds; stark madness reigned. And still his singing*
*Would have charmed every weapon, but the huge*
*Clamor, the drums, the curving Phrygian fifes,*
*Hand-clapping, Bacchus screaming drowned the lyre.*
*And then at last, his song unheard, his blood*

*Reddened the stones.*

Medea set out the same way to execute King Aeson, before restoring him to youth. When the moon shone in fullest radiance:[232]

*Medea, barefoot, her long robe unfastened,*
*Her hair on her shoulders falling loose,*
*Went forth alone on her roaming way,*
*In the deep stillness of the midnight hour.*

Procne set out to find Philomela in the same way:[233]

*It was the time of Bacchus' festival,*
*Kept by the Thracian women each three years.*
*Night knows their sacraments; at night the peaks*
*Of Rhodope resound with ringing bronze;*
*At night the queen, arrayed to celebrate*
*The rites, went forth with frenzy's weaponry.*
*Vines wreathed her head, a light spear lay upon*
*Her shoulder and a deerskin draped her side.*
*Wild with her troop of women through the woods*
*She rushed, a sight of terror, frenzied by*
*The grief that maddened her, the image of*
*A real Bacchanal …*

Moses' sister Miriam similarly led a band of women in a ceremonial rite after Pharaoh's troops drowned:[234]

*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.*

Josephus tactfully ignored this sacrificial rite in his *Antiquities of the Jews* because the Romans would have recognized it.[235] The rite was a key sign of the sacred marriage through which the Israelites needed to pass in order to receive the new land of Israel. It is an allegorical initiation. The Israelites had passed the test of water. They were to face the bitter cup of Marah. Moses was Miriam's sacrificial king. He bore all the guilt for past actions and died so the new king, Joshua, could emerge into Canaan as an Israelite *Tabula Rasa*.

One of the familiar symbolic codes for the sacrificial king is *Orphruoeis*, which means *growing on the riverbank.*[236] An ear of wheat growing near a stream of water is still the familiar depiction of the initiate in a Fellowcraft Lodge. It refers to the ritual stew of the sacrificial king in a cauldron on a tripod.[237] In Wales, the cauldron contained both the sacrificial king and the Triple Goddess, represented by a white horse.

In response to the inhumanity of a male Eucharist, the first Israelite dynasty of King Saul (1050BCE) outlawed cannibalism. Later, Good King Josiah (640-609BCE) prohibited sacrificial crucifixion. He statutorily converted the act from a magical means of immortality to a felonious punishment involving the extinction of the soul. However, the Jews were not to escape the tarnished background of sacrificial crucifixion for many centuries. In Ptolemaic times, a majority of Alexandrians still believed Jews annually sacrificed a Greek.[238]

Picking-up again on the theme of goats, we find the Kenite Goat-god, Tubal-cain, is the archetypal Freemason's goat. Some say he is also a prime candidate for the mysterious Baphomet of the Knights Templar. There are however, two distinct but intertwined traditions associated with the goat that make this unlikely.

The Afro-Asiatic tradition of the goat relates to the ancient annual festivals of the sacrificial king. These were usually orgiastic and celebrated in the *Lesser Mysteries of Eleusis*, English witch ceremonies and the Swedish May-eve play *Bukkerwise*.[239] In these rituals, the sexually mature he-goat, representing Lust, mates with the Goddess. His sacrifice is a prelude to crowning the new king for the new year. Pallas Athene similarly received her name from Pallas, the maiden she killed in armed combat to win the right to join with the goat-king in ritual marriage.[240]

The lustful he-goat occurs in various guises all over Europe.[241] For example, the well known British legend of *Lady Godiva* carved in the *miserere-seat* of Coventry Cathedral shows the goddess riding to the ceremony on a goat's back denoting her dominion over him. Often these same stories show the naked Goddess Goda (*the Good*) with long hair, wrapped in a net, riding sideways on a goat, preceded by a hare signifying bold copulation and accompanied by a raven.[242] The Goddess used the hunting or fishing net used in her murderous chase of the sacrificial king.[243] Agamemnon, for example, died with a net over his head in the peculiar manner of the midsummer sacrificial king. Stepping from his bath, he was:[244]

> *…neither clothed nor unclothed, neither in water nor on dry land, neither in his palace nor outside…*

The Libyo-Thracians gave the name of their Goat-goddess, *Aegis*, to the Aegean Sea.[245] In the Egyptian Delta city of Mendēs, the goat was originally a well-endowed ram.[246] Herodotus later describes the Mendēs animal alternately as a goat and a ram. Herodotus tells us that he

witnessed a surprising incident in Mendēs: *a goat had intercourse with a woman, in full view of everybody*.[247] Perhaps Herodotus is really telling us that he attended an initiation ceremony where the initiate was the goat. This may explain the much clichéd Freemason's joke about the goat at an initiation ceremony.

In Assyrian, Persian, Dionysian, Pythagorean and Orphist initiation rites, the initiate bathes in the *milk* of the hidden doctrine. The initiate discovers that Love is the luminous principle of Light, while Light is the radiance of Love or Goodness, Charity and Truth.[248]

When the Initiate reaches Hades, the guardians of the dead challenge him to give the pass-phrase:[249]

*Like a kid, I have fallen into milk.*

At the end of an initiation, the candidate is one with the god, Dionysus for example. He drinks a cup of goats' milk and honey. New York's Metropolitan Museum of Art displays many of the two handled cups used in the Greek ceremonies. Some of these cups bear golden sun images.

In the seventh and final degree of all ancient Mysteries, which is the fourth degree of the Greater Mysteries, adepts partook of the ambrosial beverage *Oimellas* as a sign they had arrived at the final threshold of all mysteries (see Appendix 7).[250]

Zoroaster achieved his immortality through the Mysteries where he drank something that resembled honey, after answering thirty-three questions over a period of three days.

Plato drinks of the *Oimellas* before the last phase of his initiation in the play *Initiation of Plato*:[251]

*It is the beverage of the lotus; drink and forget all sentiments of hatred, envy, and intolerance; and put on this robe in sign of devotion to science and virtue. Thou goest to be initiated into the last mysteries.*

Honey was one important component of the heavenly *soma* believed to intoxicate the divine beings. The Odyssey gives the Vedic recipe: Circe *blended cheese, meal and honey with Pramnian wine* to make a kind of brown beer.[252] Herodotus tells us that burial ceremonies of the nobles often included embalming in honey.[253] Its sweetness relates to the human hope of another life that would be eternally happy.

The bee was universally revered. In Egypt, the Pharaoh's title of *Beekeeper* was one of his main designations. The double image of the *bee and the reed* symbolized the *Lord of Upper and Lower Egypt*. The Egyptians believed that when the Pharaoh died, his soul joined Osiris in

the constellation of Orion. There he became one of the bee stars in the *Beehive* or *Prasepe*, a group of stars in the constellation of *Cancer* adjacent to *Leo the Lion*.

The bee has continued through the millennia as a symbol of the soul's survival after death and limitless existence in the harmony of Golden Age of the world.[254] However, the bee also had a very dark side. It remained a primary symbol of the Afro-Asiatic Triple Goddesses such as Demeter, Hecate, Persephone, Aphrodite and the pre-Indo-European aspect of Artemis.[255] Arcadians worshipped both Artemis and Persephone under the name Despoina, which means mistress.

Aphrodite, the nymph-goddess of midsummer, would destroy the sacred king by tearing out his sexual organs just as the queen-bee destroys the drone.[256] Her Priestesses displayed a golden honeycomb at her shrine on Mount Eryx.

Butes is the most famous beekeeper of antiquity.[257] He was a priest to Athene on Mount Eryx who represented the love-god Phanes, son of the Triple Goddess. The Greeks often depicted Phanes as a loudly buzzing bee called Ericepaius.[258]

Incongruous with Aphrodite's beauty, the Greeks also knew her as the Eldest of the Fates, Melaenis or *black one*, Scotia or *dark one*, Androphonor or *manslayer* and Epitymbria, which means *of the tombs*.[259]

Artemis was an orgiastic Nymph like Aphrodite. She was the Maiden of the Silver Bow, which symbolized the new moon.[260] Her male consort received the arrows of death. Besides the bow and bee, her other emblems were the date-palm signifying birth and the stag symbolizing her control of wild things. Artemis' bees were the *melissae* priestesses who daubed their faces with gypsum or white clay in honour of the White Goddess. Artemis chief priest was, as we may imagine, the *king bee*.[261]

A *Treasury* was a metaphor for a beehive or hive of *melissae* bee-priestesses, as at Marmaria near Delphi.[262] The veiled Tholos trompe l'oeil in Bedroom M of the Villa of Publius Fannius Synistor at Boscoreale, near Pompeii, shows the *melissae* priestesses as a swarm of bees on a pedestal in the foreground.[263] Nearby is the dour goddess Hecate between two columns. The frescos are now in New York's Metropolitan Museum of Art.

We saw earlier in this chapter how maenads were women who practiced wild Mother Goddess orgies in the mountains and woods. As late as the first century CE the Arcadian fertility or witch cult on Mount Lycaeum held drunken maenad orgies after which they chased and killed

their lover, whom they had clad in a stag's skin.[264] The women wore red war paint boiled from ivy gum and urine, painted on like the stripes of a Spartan Penelope duck.[265] The woof and warp pattern on their limbs suggested a ladder. In Thrace, the Maenads tattooed themselves with spider web designs. One Greek vase shows each maenad has a stag tattooed on her forearm.[266]

The maenads' ferocious behavior involved strong hallucinogens.[267] This included spruce-beer laced with ivy, sweetened with mead, and the mild *panaeolus papilionaceus* mushroom. More effective were the Priestesses' laurel leaves containing potassium cyanide, hippomanes, which was perhaps the slimy vaginal tissue of a mare in heat, and juice from the mistletoe of the Eastern European Oak, called *ixias* or *loranthus*.[268]

One of their most powerful hallucinogenic substances was the raw mushroom *amanita muscaria*. *A. muscariae* grows on conifers and oaks. It has wide effects inducing berserker rage and feats of extraordinary muscular strength. Following this physical ecstasy comes a period of peace where the person touches the divine and believes that the drug has opened a spiritual, or third eye.[269]

In the fifth century BCE, Euripides wrote in *The Bacchantes* of the frantic ceremonies of the Bacchanals or maenads. He described that *from every ivy-wreathed staff sweet rills of honey trickled.* To crown their revelries, the *Bacchante* raised loud his voice and cried:

*On, on, ye Bacchanals, pride of Tmolus with its rills of gold.*

Euripides was referring to the even more potent substance that the *melissae* priestesses chose for their sacrificial king ritual, green or unripe honey. This deadly honey came from plants of the heath such as oleanders, azaleas, rhododendrons and laurel.[270]

The dangerous element in green honey is acetylandromedol, which is a grayanotoxin that acts on the central nervous system. Just two tablespoons of this honey induces acute breathing impairment, perilously low heart rate and hypnotics.[271] The green honey from Trebizond, Colchis and the Black Sea region is particularly toxic. In 401BCE, Xenophon's Greek army behaved like lunatics after eating Colchian honey. Seized with vomiting, they collapsed by the thousands. In 67BCE, Mithridates, the king of Pontus, won a battle against Pompey the Great after the Romans ate toxic honey.[272]

Pliny called toxic Black Sea honey *meli maenomenon*. European taverns later used it as *miel fou* to intensify the intoxicating effect of

alcoholic beverages. This *miel fou* was probably the mandrake of the witches and used along with opium and plants containing skin-penetrating atropine such as hemlock, nightshade, hellebore, henbane and belladonna.[273] Henbane is also called *Jupiter Beans* or *apollinaris* for its god-like trance-inducing properties.[274] Pliny recorded that the people of Gaul used the sacred plant veravain to prepare an ointment that was used in fortune telling and uttering prophesies..[275]

As with their Mediterranean counterparts, European witches applied a green Oyl to induce states of ecstasy. They applied the Oyl to their foreheads, forearms and underarms. They also used a broomstick handle to apply the Oyl to their vulva and this is probably the source of the flying broomstick myth.

In the sixteenth century, the physician Andrés Laguna investigated the discovery of a jar of witch's Oyl.[276] The jar still had some of the green unguent used by the witches. He experimented with the Oyl by smearing it all over a woman. She promptly fell into a deep coma that lasted for thirty-six hours. Afterwards she described her erotic coma with considerable delight.

A Homeric Hymn to Hermes describes how the *melissae* bee-priestesses of Mount Parnassus consumed the honeycomb of the gods, *meli chloron*, to attain a state of ecstasy:[277]

*Divinely maddened, they are inspired to speak the truth*
*But if they are deprived of the divine honeycomb*
*they cannot prophesy.*

Toxic honey causes vertigo, delirium, nausea, vomiting, blue skin, muscle paralysis and unconsciousness. Severe ventricular tachycardia leads to death. This is an over-contraction of the lower ventricles of the heart. The contractions fall out of phase with the heart's own pacemaker in its sinus node. In the second century CE, Plutarch noted that the *melissae* priestesses often collapsed and died after frantic disorientation and shrieking. In 19 BCE, Virgil described the effects on the Cumaean Sibyl priestess as she foretold of grim war in Lavinium to the legendary Trojan leader Aeneas at Euboea:[278]

*The threshold was barely gained when the maiden cried 'It is the hour to enquire your fates! The god – behold the god.' And as she stood by the doors and spoke, suddenly her countenance and hue changed, and her tresses fell disordered: her bosom panted, her wild heart swelled with fury, and she grew taller to the view, and her voice rang not of mortality, now that the god breathed on her in nigher presence … in her cavern the*

*prophetess, intolerant of Phoebus' will, raved in limitless frenzy, straining to exorcise the mighty god from her soul: but all the more he curbed her foaming lips to weariness, subdued her fierce heart, and molded her to his constraint … the madness ceased and her raving lips were hushed.*

The Indo-Hittite traditions of both the goat and bee are quite different from those of the Afro-Asiatics. The goat, above all the young kid, is the pure symbol of the initiate rather than the sexually craven he-goat. Sexual proclivity could not be further from contemplation in Indo-Hittite, hermetic and Zoroastrian rituals:[279]

*Sex is a thing of bodies, not of souls.*

The Pauline Church, notwithstanding its embracing of the Afro-Asiatic sacrificial king ritual, also adopted the goat or kid as a symbol of purity. It is the *Agnus Dei* and signifies Christ.[280]

When it came to masculine deities, Indo-Hittite religion was more straightforward than the Afro-Asiatics. As herders, they did not see the need to sacrifice their masculine gods or clan leaders for the agricultural fertility of the land. While there were female gods, in their overtly male dominated society there was no reason for dominant gods of the male-principal to be subservient to a female. Such male-principle gods were the Sumerian Gilgamesh and Ninurta, Persian Ohrmazd, Akkadian Marduk and Vedic Indra.

The typical Indo-Hittite hero kills the Serpent of the Abyss to disenfranchise the matriarch's sacrificial ceremony. He then marries the Serpent's mother or sister, the Triple Goddess, and begets divine children through her that are all manifestations of him.[281] For example, the Persian Ohrmazd marries the Afro-Asiatic Triple Goddess and immediately dispossesses her.[282] He then goes about clothed in her three colors of white, red and dark blue. These colors symbolize creation and re-creation, the eternal combat with evil and bringing forth fecundity.

Over time, the matriarchal sacrifice ceremony of the Afro-Asiatics became less violent. Although it was still a sacred marriage and rebirth ceremony, the Goddess did not kill the consort. Instead, she rescued him from death in chaos. The Vedic Usas shows us the strong Indo-Hittite side of the paradigm. She does not give birth but bravely rescues her man.

In Mesopotamia, the new paradigm begins tentatively with Inanna who brings Dumuzi back to life semi-annually. However, the actions of the great Inanna are rather incipit. She acts like a fairy godmother instead of her powerful former character of the *Female* or

*Triple Goddess* in decisive action. The paradigm of male rights later gained more strength with Ishtar who demanded the release of her consort Tammuz from the underworld.

Plato described the myth of *Orpheus and Eurydice* where the male and female swap roles to assert the male paradigm.[283] Orpheus now enters the underworld to seek the return of his bride. The symbol of the ability to descend into Hecate 's underworld is a single bronze sandal, which later came to signify the Mother Goddess' imprimatur to a contract.

Orpheus's bride is the lovely nymph Eurydice, killed by a snake. He wins back her life for the asking but his enthusiasm causes him to look back into Hades, whereupon Eurydice vanishes. The act of looking back is the traditional sign that the initiate lacks the courage so essential in the further pursuit of Wisdom:[284]

*It is the way thou must take without looking back.*

Gluck's opera *Orfeo ed Euridice* tells the beautiful story of *Orpheus and Eurydice.*[285] The acclaimed aria *Che faro senza Euridice* of *Orfeo ed Euridice* became pivotal in the development of modern opera.

The metamorphosis of the festival of *Lenaea*, the Festival of the Wild Women, in Athens demonstrates the attack of the Indo-Hittites on the Triple Goddess.[286] At first, Hera tore apart an adult male. After the Indo-Hittite revision, a male child substituted for the mature male victim.[287] A kid then replaced the male child. Finally, orgiastic moon-priestesses cut into nine pieces and sacrificed a bull representing Dionysus.[288]

The respective traditions of the Afro-Asiatics and Indo-Hittites compress and merge in a peculiar fashion at the interface region of Anatolia. A unique group emerged from this compression, the proto-Israelites. They appear to be Semitic Levant Asiatics with Indo-Hittite traditions of God.

For example, they abhorred the mystery religions of their Afro-Asiatic clans and often repeated the analogy *Thou shalt not seethe a kid in its mother's milk* meaning that the initiate should not bathe in the *milk* of the hidden Afro-Asiatic doctrine.[289] Notably, they did not have any similar prohibition for cooking the young of other animals in their mother's milk.

Even though ingrained, the Israelites and later the Jews deplored the sacred marriage ceremony of the Afro-Asiatics. This is the reason why Judaism regards the sacred son concept of Christianity as a great lie.

The Priests ruled that a Jewish girl should not become a holy prostitute like Tamar. We return to Tamar later in the chapter.

Yet, the Israelites could not escape their heritage of Mother Right entirely. They sacrificed and consumed the *scapegoat* at the beginning of the agricultural year.[290] This true *He-goat* or Oak-king equivalent is the Assyrian counterpart of Azazel. The Israelites later consumed the *He-goat* as a Eucharist when Moses allowed the Israelites to substitute a kid for the paschal lamb in the first law stipulated for Passover.[291]

The Israelites were also highly suspicious of honey and bees because of their place in the Afro-Asiatic mysteries of rebirth. In the same way Jews prohibited seething a kid in milk, they deprecated the bee as a filthy creature engendered in the rotting flesh of cattle. This was a reference to Bull Mysteries. Ovid describes the same phenomena of bees emerging from the rotting flesh of a prize bull, slain for sacrifice, in *The Doctrines of Pythagoras*.[292]

Philo Judaeus of Alexandria (20BCE to 50CE) who was the greatest Jewish-Hellenistic philosopher of his time wrote:[293]

*The Eucharistic bread must be without leavening and without honey.*

Yet, the Israelites drew a very fine line on bees and honey because of its importance in early Indo-Hittite religion. In Israelite mythology, Samson of Dan killed a lion and when passing later on found a swarm of bees and some honey in the carcass. He scooped out the honey and it gave him the idea for a riddle:[294]

*Out of the eater came forth meat, and out of the strong came forth sweetness*.

The legend does not say that the lion's body was the womb of the bees. Neither does it imply that the honey was impure since both Samson and his parent consumed it. Ancient doctors who prepared alchemical medicines would immediately recognize that the lion is gold and the sweetness is the sweet, universal medicine of gold that cures all diseases.

On another level of meaning, Samson is predicting Dan's universal hermetic religion will be born from the carcass of the Lion of Judah. The bees are Samson's Tribe of Dan and the honey is a golden new age.[295] We can detect an Israelite attempt to reconcile the different Afro-Asiatic and Indo-Hittite mystical interpretations of honey. There is also a deeper esoteric meaning, which we will look at in Chapter 16.

The Israelites had great difficulty in maintaining amity or harmony of culture with their fellow Semite tribes because of their

acquired Indo-Hittite influences, particularly patriarchal monotheism. They had similar problems with Indo-Hittite attitudes to women's status, agricultural castration and rebirth celebrations, sacrificial rituals and ethnic cleansing.

Concerning the status of women, after Deuteronomy an Israelite woman generally belonged to either her husband or father. The revised testaments de-emphaised the heroines Miriam, Hannah and Debroah. Miriam was the prophetess, who lead the congregation in prayer. Hannah was a famed warrior leader. Perhaps the most famous woman leader was the judge, Debroah. She was the daughter of Jasher and "the Mother of Israel".

Post Deuteronomy, the law permitted her only one husband, even though her husband could have many wives. Women were to be chaste, subservient and sexually ploughed or wrought by their husbands.

All of these were Indo-Hittite traits. The woman was a pure chattel in the strict Indo-Hittite sense. Yet, the Israelites also regarded women as ancient respected instruments of rebirth, revered for their biological role. For example, although conviction for adultery required stoning of the adulterous couple, the usual Pharisaic practice was for the woman to plead ignorance of the law whereupon the Court set the couple free.[296] Even today, Israel's Rabbinical Court actively seeks to resolve the objectively disadvantaged position of women in marital separation. This requires it to track-down husbands who have deserted or separated from their wife while continuing to penalize her by harshly refusing to grant a divorce.

More importantly, land ownership continued through the youngest of the royal female line.[297] This is ultimogeniture rather than primogeniture. In royal succession, it was not to the son of the King that the Kingdom passed, but to the son of either his youngest daughter or his youngest sister.[298] For this reason, Egyptian Pharaohs would marry their half-sisters in order to propagate the bloodline of the dynasty.

Even today, the mother's bloodline incorporates the Jewish heritage. This is a continuation of the Afro-Asiatic matriarchal religion, with the womb as the over-riding regenerative principle. Judaism considers all children of Jewish mothers as Jews and children of Jewish fathers and non-Jewish mothers as Gentiles. This is little different than in Isaac's time (c1750BCE) when an Israelite man who married a woman of another tribe was considered to have transferred to that other tribe and no longer be an Israelite. This is why Isaac returned to his tribe in Harran.

Isaac's bride is Rebecca the water-carrier.[299] As with all water goddesses, she is an analogy of the Mother Goddess procreative aspect. Isis is likewise.

The Roman Catholic Church adopted the principals of female beauty and procreation, incorporating them into the great Lady cathedrals of Europe. The East lancet window is typically high and narrow corresponding to the male principle of *Spirit* while the rose window of the West is circular and primeval, symbolizing the womb.[300]

The North entrance of Chartres Cathedral, beneath the rose window, is the Gate of the Initiates. Melchizedek, Aaron, Anna the Mother of Mary, David and Solomon welcome the Initiates there (c1235).[301] Statues in stone of Melchizedek, Abraham and Isaac, and Moses also welcome visitors through the Central Portal of the North Transept (c1215).

The cathedral itself is a chamber or womb of spiritual rebirth, as in the ancient Mysteries. After embracing the Church, the congregation is reborn in the womb of the Church. This occurs in a set program throughout the year. In Rome, on special days in a Holy Year, cleansing of sin is even more efficient. It simply requires passage through the doors of one of Rome's four great churches.

*Rose logic* explains this ancient cleansing process, which we look at in Chapter 17. Most of the congregation would be unable to appreciate the full significance of this cycle since only priests are educated in the Church Mysteries at their Ordination.

St Bernard was an enthusiast of the cult of the Virgin embodied in the cathedral. He declared of Chartres:[302]

*Leave your temporal bodies at the door, only the spirit may enter here … The Son will answer the prayers of the Mother and the Father will answer the prayers of the Son.*

Another blending of the Afro-Asiatic rebirth mysteries with Indo-Hittite masculinity occurs in the castration myths. Removing the fertility of the old king disenfranchised him thus allowing the young king to rule. In Egypt *Set* castrated his brother *Osiris*, in Sumer, *Kumarbi* castrated *Anu*. In Greece, *Zeus* castrated his father *Cronos* and Homer writes of *Cronos* castrating his father *Uranus*. In Israelite myth *Canaan*, the son of *Ham*, castrated his grandfather *Noah*.

The continuation of the Israelites' castration myth as a halfway position between the agricultural sacrifice myths and the Indo-Hittite

rescue myths shows their difficulty in completely breaking away from their Semitic agricultural background.

The importance of castration is a sign that covenants were *cut*, not *made*.[303] The contracting parties severed an animal in two and walked between the pieces *that this may happen to me when I break this covenant*.[304] This is why circumcision is reserved for a special promise. The separation of the foreskin *cuts* the covenant that appeases the Mother Goddess' demand for the sacred marriage with its ritual castration, death and rebirth. The Goddess demands every man's phallus.[305] Jewish women offered the foreskin as a substitute for their husband's phallus. For example, the substitute sacrifice of circumcision even saved Moses:[306]

*And it came to pass by the way in the inn, that the Lord met him [Moses], and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, surely a bloody husband art thou to me. So he let him go: then she said, a bloody husband thou art, because of the circumcision.*

It is a custom observed by the British Royal Family who called upon the Rabbi Jacob Snowman, the respected Mohel of the London Jewish community, to perform the religious rite of *Brit Milah* with Prince Charles at Buckingham Palace. This is also the *Covenant of Circumcision*.

Israelite priests would sprinkle *the blood of the covenant* on oath-takers to make a promise binding.[307] This blood came from an animal sacrificed on the altar. The Male and Baka tribes of southwestern Ethiopia still slaughter a beast to mark a contract. Blood from the sacrificial animal smears the man who cuts the covenant. In emulation of the combined importance of cutting a promise and involving the male genitals, an Arab promise becomes a serious contract of honour by the oath-taker placing his hand on the bare inner thigh of the person to whom he is making the pledge. Some older Masonic rituals mirrored this form of oath with the initiate placing his hand between the hands of person receiving the obligation.

The Bible provides other grand stories of the sacrifice myth. Moses died before Joshua received the fertile land of Israel. King David similarly died before Solomon brought prosperity to the land with the building of the Temple. In the same way, the wounded and impotent Fisher King of the Holy Grail finally passes to his rest before prosperity returns to his wasting land.

In contrast are the Indo-Hittite male-principle gods Gilgamesh and Ninurta, Akkadian Marduk and Vedic Indra. Indra is the most important god of the invaders of the Indus Valley.[308] He is eternally young, strong, stormy and a cunning fighter. He has boundless energy and bestows fertility on women and on fields. One of his names is *he with a thousand testicles*. Indra neither ages nor is castrated so a younger king can bring fertility to the land.

The Sumerian god Marduk was similarly fertile. Yet, he is even more important to us because he graphically highlights the switch from the matriarchal religion of the Afro-Asiatic Mother Goddess religion to the patriarchal religion of the Indo-Hittites. Marduk is the only god with both an old and a new paradigm legend. In the old legend, he is a sacrificial king killed by the dragon Tiamat, while in the new legend Marduk kills her with a sword.

King Solomon also possesses the Indo-Hittite character. His fecundity was as legendary as that of his father, King David:[309]

*But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines …*

David's death was a precondition to building the Temple. His passing allowed the younger and more fertile hero king, Solomon, to ascend to the throne. In stark contrast, Solomon's own death is an anticlimax. He simply fades away at the conclusion of building the Temple and his grand palace.[310] His son Rehoboam promptly forfeits the glory of Israel. This ultimately has the effect of disenfranchising the proto-Israelites' forlorn claim to the Egyptian Delta. We will look further into this claim in the next chapter.

The displacement of matriarchal rights in the mysteries of the Great Goddess had the most marked effect on the roles of women. The patriarchal religion of Yahweh decisively rejected the Mother Goddess. As a result, women lost all control over religious celebration. They could not participate; only view the ceremonies from the women's gallery.

An often given rationalization for the ousting of women is that females have an unsettling effect on men, who then tend to confuse mystical ecstasy with erotic ecstasy.[311]

The three main festivals of Judaism *Pesach, Shovous* and *Sukkos* demonstrate the Israelites' difficulty in breaking free of the agricultural cycles. These three festivals have themes of harvest and planting, as well as the Exodus. The Israelites purged Afro-Asiatic sexual content from the rituals. For example, in Jerusalem the celibate *Feast of the Tabernacles* replaced the orgiastic *Day of Willows* where *Salma* celebrated his sacred marriage with the Flower Queen Moon Goddess, as we saw in Chapter 3.

The purging of the agricultural festivals left a ragged edge, evidenced by Yahweh's shifting demand for the sacrifice of the first male from the womb. In Exodus:[312]

*And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

And in Micah:[313]

*Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?*

And Judges showed that it was a common practice to sacrifice a royal prince in return for a successful campaign:[314]

*And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.*

There are awful stories of sacrifices and the words of the scribe show Yahweh lamenting for not having been clearer in his sacrifice requirements:[315]

*The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves [Asherah poles] by the green trees upon the high hills.*[316]

*And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.*[317]

These verses provide vivid images of Levite priests carrying out the gruesome task of butchering the flowering youth of Israel. No

payment could substitute.[318] When they carried out ritual sacrifice, the Levites always turned the victim's head to the north.[319]

Yet, the practice of human sacrifice seems to have developed into lamb substitution as favored by the Indo-Hittites.[320] What had originated as a form of ritual sacrifice to renew the agreement with God for ensuring the harvest, was already becoming less barbarous by two thousand BCE:[321]

*All that openeth the matrix [the first borne] is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty [handed].*

God spared Isaac. This was an important change. God had decided to waive his craving for human flesh and accept a ram in lieu:

*And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*[322]

*Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure [he received Isaac back from death].*[323]

By the time of the return from Exile, Zoroastrianism and respect of life heavily influenced the Jewish leaders. They distanced their religion from human sacrifice. This corresponded to Yahweh completing his transformation from a devoted son of the Great Goddess, through a supernal trinity with two attributes of the great Goddess' *Anatha of the Lions* and *Ashima of the Doves*, to become the sole ruler of the universe.[324] The post-exilic Jews, in their zeal for the one God, persuaded themselves that they had never accepted the Great Triple Mother Goddess, although their stories of Adam, Noah, Abraham, Jacob and Moses might demonstrate otherwise.[325]

After the return from Exile, the practices that prevailed at the time of King Solomon and King Hiram of Tyre, who was a priest of Melkarth where child sacrifice was common, were no longer relevant. The new Jewish approach recognized the absurdity and cruelty of murdering able-bodied men. Annual male sacrifice became redundant with the *cut* of ritual circumcision of the male phallus. It was sufficient evidence of God’s Covenant with man:[326]

*And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of*

*many nations. … And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore … Every man child among you shall be circumcised … and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations...*

A final ill-fitting characteristic of the Israelites explained by the Anatolian compression is that their Semitic background was one of accommodation rather than subjugation. While the Indo-Hittites and particularly the Indo-Iranians were at their best wading knee-deep through blood in their campaigns, ethnic cleansing was unusual amongst the Afro-Asiatics and Semites. For example, the Semites of King Sargon I merged with subject populations in Sumer rather than eliminating them.

Much later King David chose not to eliminate Semitic populations in and around Jerusalem but to merge with them. In doing this, he countermanded Yahweh's specific order. Yahweh had ruthlessly *rattled the sabers* of the Israelites as they departed Egypt for Canaan. He directed them to mercilessly murder the inhabitants of Jerusalem, the elite Hurrian Jebusites, and those of nearby cities:

*Then ye shall drive out all the inhabitants of the land from before you, … And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.*[327]

*But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee …*[328]

The Hivites (Hebrew *chry*) are the Horites (Hebrew *chwy*) and more generally Achaeans or Hurrians.[329] In other cities on the fringe of the new state, Yahweh directed the Israelites to exact tribute or kill the men and take the women and children as slaves:

*And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself.*[330]

David acted to the contrary and with impunity from Yahweh. In fact, there is little archeological evidence to support the conquest of Canaan by Joshua and the Israelites. All destruction in Palestine accrues

directly to recorded Egyptian campaigns in the fifteenth and sixteenth centuries BCE.[331] Furthermore, Joshua supposedly destroyed Jericho:[332]

*And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword … And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.*

When David ignored Yahweh's genocidal commands, Yahweh said nothing. Nor did Yahweh say ought when Joshua flagrantly ignored two of the Moses' Ten Commandments: "Thou shalt not kill" and "Thou shalt not steal."

Yet, it was not the Israelites but one of their tribal enemies, the Amorites, who raised Jericho in 1480BCE and continued to harass Thutmose III from their new base there.

CJ Jung cannot dismiss the absence of human morality in Yahweh's commands to the Israelites.[333] He says that Yahweh demonstrates a gross deficiency of reason and morality, the two characteristics of a mature human mind. It provides an image of unethical brutal force.

What Jung has perhaps overlooked is that these commands are not of the personal god of the Israelites, Yahweh, but of storytellers coming to grips with the Indo-Hittite god of war and trying to paint Yahweh into the extremes. Exodus provides evidence for Yahweh converting from a tribal deity to a nationalist one. In Exodus 3 Yahweh is simply the god of the fathers Abraham, Isaac and Jacob. Exodus 6(3) identifies him as the great El Shaddai. The power of the archetype is destabilizing to the paradigm if pushed to extremes.

As we have noted, the Indo-Hittites favored oral communication of myths and legends over written records. They developed verbal rituals for transmission of their myths and Israelite emulation of this has resulted in a profusion of Biblical archetypes later set down by Israelite and Jewish authors. This has always been a particular trait of the illusive Rosicrucians. Even today, it is usual in organizations such as the Scottish Rite.

We have seen that the unique compression of Indo-Hittite and Afro-Asiatic Semitic cultures produced the very unusual phenomenon of the proto-Israelites. The Israelites and Indo-Hittites were then to join in a cooperative commercial venture to secure the Commagene region of

Anatolia from the Egyptians.  This was to have the most far reaching of effects, as we shall see in the next chapter.

# Chapter 6 Hyksos Invasion of Egypt

*'Tutimaeus. In his reign, for what cause I know not, a blast of god smote us; and unexpectedly, from the regions of the East, invaders of an obscure race marched in confidence against our land. By main force that easily overpowered the rulers of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others.'*

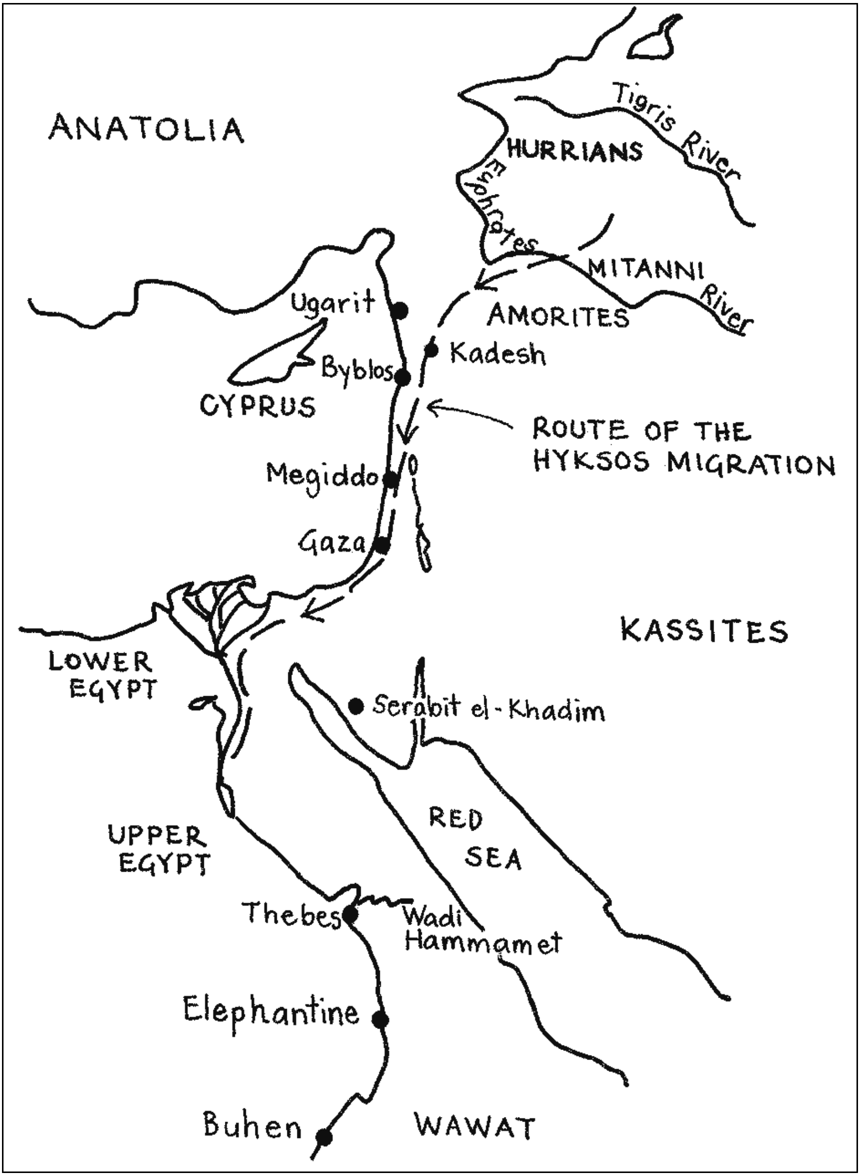
So said the Egyptian priest Manetho in 330BCE about the Hyksos invasion that took place some one thousand five hundred years before his own time.[334] Savage evidence of severed limbs in grave pits seems to support his claim.[335]

Manetho also wrote that the Hyksos escaped to Syria where they built Jerusalem.[336] Hekataios of Abdera similarly wrote in 300BCE that Jewish tradition of the Exodus came from the expulsion of the Hyksos.[337] He maintained the Israelites were the Hyksos. Although the Exodus is an article of faith, modern archeologists are still unable to confirm or deny the Biblical traditions. We still do not know whether the Exodus was mythical or it actually occurred as described in the Bible. If it did occur, it could be the Hyksos expulsion (as Hekataios maintains) or a later event.

It is, however, well recognized that the Hyksos conquerors of Egypt were overwhelmingly Semitic speaking Levant Asiatics, because most of the Hyksos names are Semitic. For example, Jacob exists as both a Hyksos Prince (*Mr wsr* $R^{r}/Y^{r}$*ķb hr*, *Yaqob*) and the Biblical Palestine identity.[338] Yet the Semites of Western Palestine never otherwise displayed the military might and war-technology necessary to mount a sole invasion of Egypt.

The main war force of the Hyksos was Indo-Hittite and more particularly Indo-Iranian Hurrian. These were the Haxa from Eastern Iran. We know less about this military force because of their peculiar characteristic of discouraging written records.

Because of their aversion to the written word, the Hurrians seemed to leave non-military administration to the Semitic Levant Asiatics, the proto-Israelites. This may well be the reason Joseph was a vizier to the Pharaoh rather than a General. Tuthmose III similarly




**Commagene Crucible for the Hyksos Invasion of Egypt**

elevated the Amorites Meri-Re and User Min to key administrative positions. In the same way, Amenhotep III relied on the Semite Yanhamu as Governor of Palestine. At the time of Amenhotep III and Akhenaten, Yanhamu controlled the granaries of Yarimuta and governed the Egyptian domains in Palestine and Gebal. The Amarna letters show the Syrians petitioned Akhenaten asking for his help, suggesting that Yanhamu was familiar with their circumstances. His position no doubt forms part of Joseph's complex archetype.[339] The Canaanite, Ben Matana, was another Semite who rose to prominence, becoming Pharaoh Merenptah's Chief Spokesman.

King Nebuchadnezzar similarly made Daniel and his companions Shadrach, Meshach and Abednego governors in Babylon.[340] The practice of appointing Semite administrators continued more than two thousand years later when the Umayyad Muslims invaded Spain and Southern France, 719-720CE.[341] As each Visigoth fortress fell, the Saracens installed Jews as administrators. The Saracens then pursued their conquest to the next town. The Arabs in Tripoli adopted the same practice.

While the Hurrian invasion is virtually silent in history, it is not the only example of such a vacuum left by Indo-Hittites. Indo-Hittite Aryans usually devastated culture in the regions they conquered and brought little to replace it. The Huns, for example, had no long-term influence on Europe. German culture eventually arrived through the Western Roman Empire.

The advanced chariotry of the invaders graphically demonstrates the Indo-Iranian influence within the Hyksos. This technology came from the Hurrians whose large Trans-Caspian horses easily displaced the small ass drawn chariots of the Egyptians.[342]

The Hurrians had been in Syria and East Anatolia for many thousands of years. They originally spoke *Urartu,* a northeast Caucasian language that was neither Afro-Asiatic nor Indo-Hittite. Later the Hurrians became indistinguishable from Indo-Iranians. They took Aryan Indian gods and Indian royal names. Their charioteering terms were very close to Indian Sanskrit.[343] Even today, the language of Georgia is similar to Hurrian.

The Hurrian kingdom of Mitanni was contemporaneous with the Egyptian eighteenth dynasty. The Mitanni was still a potent military force at the end of the Hyksos occupation in 1567BCE.

Commerce drove this seemingly odd cultural combination of Indo-Iranian Hurrians and Semitic Israelites. As explained in Chapter 5, the Anatolian Commagene was the central interface where Indo-Hittites and Afro-Asiatic Semites were geographically compressed. The races had apparently learned to live together in relative harmony.

The region was the first to prosper in the Bronze Age as a centre of metallurgical technology. Copper and lead smelting had taken place in the region for five millennia - at nearby Jarmo, in Iraqi Kurdistan, from 6,750BCE and at *Çatal Hûtûk* in Anatolia, three hundred and fifty years later. *Çatal Hûtûk* came to a sudden end in about five thousand six hundred BCE for reasons not yet understood.[344]

The burgeoning economic affluence of the region in two thousand BCE meant that it was no longer a zero sum game for the groups. Wealth grew over a long period and, to some degree, peaceful trade provided more prosperity than war. The Indo-Hittites proved able technologists and the Israelites capable artisans and administrators. Even today, business people of Trebizond on the Black Sea coast of Anatolia in the upper Commagene are the most successful entrepreneurs of Turkey.

So, what happened to disturb this golden era? In short, twelfth dynasty Egyptians seized their wealth and technology. Thutmose III and Ramses II repeated this after the Hyksos invasion. The Egyptian Pharaoh who initiated the first expropriation was Pharaoh Sesôstris I, who ruled from 1959BCE to 1914BCE. The twelfth dynasty has been a confusing period but we now know the dates accurately due to reliable European and Chinese dating of the eruption of Thera in 1648BCE.[345] Thera is seventy miles north of Crete and its crater is now the romantic island of Santorini. Using this as a reference point, the Hyksos period of occupation in Egypt lasted from 1801BCE to 1567BCE.[346]

Pharaoh Sesôstris I upset the relatively stable commercial arrangement of the Semitic Levant Asiatics and Indo-Hittites by capturing and transporting to Egypt and Sinai, metals resources, metallurgical technology and even the Semitic metalworking populations. Anatolia was devastated for one hundred and fifty years. It is quite possible that the Kenites of Sinai, the ancestors of David, were an Anatolian group transported to the copper and turquoise mines in the south by this Pharaoh of the twelfth dynasty.

The Semites of the area considered their position and resolved to join the Hurrians to recover their interests with violence. The outcome was a commercial-military joint venture, the invasion of Egypt, using the

new wonder Indo-Iranian technology of the fast light chariot. Even the nearby Kassites thought it was an opportune time to invade the powerful cities of Sumer in the same way.

As compelling as Manetho's description is of the Hyksos arriving from the East by land, later exploits in the Mediterranean suggest that the Hyksos were backed-up from the sea by the Phoenicians of Byblos.[347] The Semite Byblians along with the Cretians had a major port at Pelusium in the Nile Delta where they handled all of Egypt's maritime trade.

Due to convenient sea support and trading efficiency, the Hyksos capital remained at *Avaris* in the East Delta, most probably *Tell el Daba'a*. The graves at *Tell el Daba'a* contain many bronze weapons such as axes, daggers and knives made with fine metalwork styles developed in Syro-Palestine after the time of Pharaoh Sesôstris I.

The underlying reason for the Hyksos invasion of Egypt in 1801BCE by the combined forces of the Semitic desert princes and Indo-Hittite Hurrians was to regain their commercial interests in mining and metallurgy. Their hostile invasion of Egypt was highly successful. The production of metals in Anatolia resumed and lasted six hundred years, until the end of the Bronze Age in 1200BCE.

The Hyksos takeover of Egypt expanded into the Mediterranean and Aegean Seas. Using their Phoenician maritime connections, the Hyksos colonized both Crete and Greece. Chemical analysis of pottery has confirmed that during this period there was active trade between Egypt, the Levant, Cyprus and Nubia.[348] Linguistics confirms this. The enigmatic Linear A tablet of Knossos seems to be a mixture of Syro-Mesopotamian Hurrian, Semitic and Luwitic. Early analysis of the Etruscan language also suggests a consolidation of Indo-Hittite and Semitic roots. Linear B is an early Mycenaean Greek dialect.

Expansion of the Hyksos into the Mediterranean had the most far reaching of effects on civilization, as we know it today:[349]

*What is today seen as 'Mycenaean' material culture could usefully be seen as 'Hyksos' or at least the 'Hyksos of the non-Cretan Aegean' … and it was from this society that not only the cultivation of the later Mycenaean palaces but also Greek language and culture - as they survive until today - first took shape.*

The Hyksos lived mainly in the delta region and this area continued as the focus for Semitic Levant Asiatic aspirations for a thousand years. The Hyksos had limited control over Upper Egypt where they permitted the true Egyptian Pharaohs to reign. Pharaoh Seqenenre's

sons Kamose and Ahmose ultimately raised an army in Upper Egypt and rebelled against the Hyksos King Apophis in 1570BCE. In 1567BCE, the Egyptians expelled the Hyksos from Egypt and established the prosperous New Kingdom. With the expulsion of the Hyksos, Kamose wrote:[350]

*Let me understand what this strength of mine is for! (One) prince is in Avaris, another is in Ethiopia, and (here) I sit associated with an Asiatic and a Negro! Each man has his slice of this Egypt, dividing up the land with me... no man can settle down, when despoiled by the taxes of the Asiatics. I will grapple with him that I may rip open his belly! My wish is to save Egypt and to smite the Asiatic! I went north because I was strong (enough) to attack the Asiatics through the command of Ammon, the just of counsels. My valiant army was in front of me like a blast of fire ... When day broke, I was on him as if it was a falcon. When the time of breakfast had come, I attacked him. I broke down his walls, I killed his people, and I made his wife come down to the riverbank. My soldiers were as lions are, with their spoil, having serfs, cattle, milk, fat and honey, dividing up their property, their hearts gay.*

One of the commanders of Kamose's fleet wrote that after his majesty had killed the Asiatics he sailed southward to destroy the Nubian nomads.[351]

The Hyksos-Israelites escaped to Palestine. They remained there from 1567BCE until the Palestine campaign of Tuthmose III in 1480BCE. There was extensive fragmentation in Palestine during this period:[352]

*Now at that time, the Asiatics had fallen into disagreement, each man fighting against his neighbor.*

Tuthmose III's 1480BCE campaign capitalized on this disarray to push as far north as Naharin on the Upper Euphrates and to the strategic city of Mari where the Israelite Patriarchs had initially come from. There the fierce Mitanni Empire of the Hurrians halted them.

Thutmose III's troops then occupied the strategically important cities of Megiddo and Jerusalem, or Kadesh, in Palestine. A Hurrian-Semitic vassal of Egypt called Abd-Khiba still ruled Jerusalem eighty years later in 1400BCE.[353]

The dislodged Hyksos re-established in a Syrian town that they also called Kadesh or *Holy City*. This was *Kadesh on the Orontes River*. Today the Orontes River forms part of the border between Lebanon and Syria just above Damascus.

In 1291BCE, Ramses II again re-exerted Egyptian sovereignty over Palestine as Sesôstris I and Thutmose III had done. He pushed up

towards the Commagene and won a decisive battle at the Orontes River against the Semitic and Hurrian peoples lead by King Muwatallis.

Ramses II turned his victory battle against the *Kadesh the Deceitful* into a symbolic battle against the allies of Seth *the children of Apophis, the impious who haunt the wilderness and the desert*.[354] He recorded this battle in grand bas-relief compositions in the Temple of Karnak, the Temple of Luxor, the Ramesseum and the Temple of Abu-Simbel. The scenes show Ramses II bringing order to his land, single-handed, as the personification of Amun. This is the same temple site where his predecessor Thutmose III recorded his plunder of Palestine.

The Hyksos period of occupation provides the background to the image of Hyksos invaders as *the children of Apophis*. The Egyptian concept of order was Maat. It dominated the whole fabric of Egyptian society.[355] In his manifestation as Ptah, the Egyptians called Amun the *Lord of Maat*. His three-step pedestal is the hieroglyph of *Maa*t.[356] In opposition to *Maat* is *Isfet*, which denotes falsehood, injustice and whatever runs counter to the rightness of the world.[357] The leader of the embodiment of *Isfet* was the gigantic evil serpent god *Apophis*. He had no sensory organs, so could neither see nor hear.[358] He could only scream. We will see this serpent emerge repeatedly in mystery religion and literature.

In Egyptian folklore, Set killed Osiris and *Apophis* reigned until the resurrected Osiris chased him away. Osiris represents the rising sun. The Hyksos provocatively identified their monotheistic Indo-Hittite god with the Egyptian Set. The Hyksos King Apepi I went even further. He associated himself with *Apophis*, the antithesis of order and stability in Egypt.[359] As a result, the Egyptians described the Hyksos invaders as the *Children of Apophis*. This is the reason Kamose identifies with the resurrection of Osiris attacking the *Children of Apophis*, the Hyksos, at dawn.

The Persian region of Media provides additional evidence that the Indo-Iranian Hyksos invaders were the *Children of Apophis*. Here the Median kings took the title *Mâr*, meaning *snake* in Persian.[360] This gave rise to the tyrant *dragon dynasty of Media*. Herodotus describes the later kings, in particular the last Median ruler Astyages (584-550BCE), as having the royal demonic title *Rshti-vegâ Azhi Dahâka*. Nowadays *Azhdahâ*, the abbreviation of *Azhi Dahâka*, is the only Persian word for *snake*.

The triumph of Ramses II at Kadesh on the Orontes River symbolized the victory of *Maat* or stability and order over chaos. It became the magnificent victory of knowledge over ignorance and good over evil. Kadesh on the Orontes had a similar special significance to Jerusalem. They both had the same Egyptian name of *Holy City*. Ramses II treated Kadesh with deference. He did not overrun and destroy it. Instead, he granted the Kheta Chief King Hattusilish III a generous peace treaty.

The Hurrian King Tushratta of Urkesh had already set the precedent for ultimogeniture transfer of property. He gave his daughter *Tatu-hepa* as a bride to Pharaoh Amenhotep III. The Hurrian capital of Urkesh has been located in Syria, as *Tell Mozan* near Nusaybin on the border with Turkey.[361]

In the same way, after some aloofness that King Hattusilish III of Kadesh was unable to placate by gifts of tribute, Ramses II finally agreed to marry King Hattusilish III's daughter and thereby accept possession of the land by the principle of ultimogeniture.

Archeologists discovered the records of the 1258BCE peace treaty with King Hattusilish III at both Karnak and in the Hittite archives of Arinna.[362] A seal on the treaty depicts the gods of the contracting parties. In the Hittite rendition of the seal, Set is *Teshub* meaning *Storm God*. His consort is *Hebat* meaning *Lady of the Skies* and *Ra* is *Shamash*. We will return to the god Shamash in Chapter 18.

The Palestine campaigns waged by the Egyptians to stabilize occupied territories provided a number of opportunities for the capture and release of Israelites. From this we can speculate that an event resembling the Exodus could well have occurred in the 320-year period between 1470BCE and 1150BCE. Conventional Biblical dating at 1466BCE fits well with the earliest estimate. However, alternative dating sources do not confirm it. An Exodus in 1466BCE would have been a prompt release from the capture of Thutmose III rather than a release by Ramses II.[363] However, a release from Thutmose III is unlikely.

Jacob, or more correctly *Iakeb Aarhu* (Jacob on the Ladder) *Mer User Ra*, was a Hyksos king that reigned immediately before *Aa Pehti Set*.[364] Many inscriptions on scarabs attest to him. Ramses II dated the commencement of the reign of this king *Aa Pehti Set*. He erected a stele in 1240BCE to commemorate the four hundredth anniversary of his dynasty commencing with *Aa Pehti Set*. From this, we can deduce that if Jacob of the Ladder was indeed the primary biblical archetype for Jacob

and he was present in Egypt in 1460BCE, then the early 1466BCE date for Exodus is in some doubt.

On the other hand, there us another most interesting late date for the Exodus. Amenhotep III (*Amen Hetep III*) held his first Jubilee in 1365BCE. Altogether, he had three Jubilees. The first son of Amenhotep III, crown prince Thutmose V, died before this Jubilee. The Pharaoh therefore selected his celebrated advisor Amen Hetep Son of Hapu to conduct the Sed Festival. This advisor took the place of the First Son, or Great One His Son (*Aa Siph*), in the role of the Sem Priest who deified the Pharaoh. In gratitude, Amenhotep III provided Amen Hetep Son of Hapu with a funerary temple in western Thebes, adjacent to his own. The Egyptians later deified the great advisor Amen Hetep Son of Hapu, as they had Imhotep. A Pharaonic decree inaugurated his mortuary cult.

Amen Hetep Son of Hapu was born of unimportant parents in Athribis, the modern Benha, in Egypt's delta. So great did he become that numerous statues in the temples of Amun and Mut at Karnak marked his illustrious career. These statues show him seated as a scribe holding a papyrus. One statue made in his eightieth year records that he hoped to live to one hundred and ten.

Although an outstanding and respected architect, Amen Hetep Son of Hapu became renowned for his piety and turned to religious duties. His main designation of *scribe of goodly young men* described one who recruited for the Egyptian State Mysteries. As many young men came to his temple for ceremonies and he was a Sed Priest, he was almost certainly in charge of these initiation rites.

Amen Hetep Son of Hapu is an early archetype for the Freemason's legendary Grand Master, *Hiram Abiff*. The king Amenhotep III is correspondingly an archetype for Solomon, as is the temple of Al Karnak for the Temple of Solomon.

One of Amen Hetep Son of Hapu's key projects was the *Ophet* or harem for the God Amun, in the Temple of Luxor.[365] Amun traveled from Karnak to *Ophet* once each year to celebrate his sacred marriage with Mut. A great feast followed in the name of the holy family of Karnak. Far beyond the borders of Egypt, people celebrated the eminence of Amun's perfect son Khonsu, the *Advice Giver*.

Amun's new *Ophet* or harem adjoined the temple's existing Pylon and first court built by Ramses II. It consisted of a colonnade, second court, columned hall and innermost ceremonial temple. Chapter

18 will provide more detail of Amen Hetep Son of Hapu's building activities.

The other reason Amen Hetep Son of Hapu undertook the Sem Priest role in the Jubilee was that the second son of Amenhotep III, who was Amenhotep IV, was too young at the time. Amenhotep IV became co-regent and erected his own Jubilee-Coronation Temple at Karnak in 1364BCE. In the Jubilee, Amenhotep IV took the new name Akhenaten (*Akhu En Aten*), meaning *well pleasing to the Aten*. The Aten (*Pa Aten*) appeared in each of the forty-two shrines of Egypt in the Jubilee Temple to bless the new king. At death, forty-two judges on earth and another forty-two in heaven would assess a Pharaoh's soul according to its actions when in the body. Both the Israelite connection and the forty-two names of God are quite apparent.

Akhenaten ceased work on the Temple of Amen Re in Karnak in 1350BCE. He switched to constructing the Temple of Aten in 1353BCE and established Yahweh-style monotheism in Egypt under the High Priest Meri-Re. In doing so, he rebelled against the ceremonies of the Afro-Asiatic sacred marriage practiced by his father Amenhotep III. So close were relations between the Amarna dynasty and the post-Hyksos kings of Assyria that in about 1365BCE Burnaburias II of Babylon even accused the Assyrian king Assuruballit of being vassal to Akhenaten.

Akhenaten's new religion was not to last. Egyptians quickly upset this Indo-Hittite innovation, which deplored the sacred marriage of Amun and was associated with the miseries brought to Egypt by the Hyksos. Although Tutankhamun returned Egypt to the traditional religion of Amun, Tutankhamun's death without heir in the ninth year of his reign in about 1318BCE led to a crisis. Tutankhamun's widowed queen arranged for Prince Zannanaz, son of the Asiatic Hittite king Suppiluliuma I, to be her husband and become the next Pharaoh.[366]

The Egyptians respected Hittite king Suppiluliuma I for defeating the Mitanni, sacking their capital and creating a buffer state against the Assyrians. After suppressing the Mitanni, Suppiluliuma I installed Tushratta as a pro-Egyptian king to provide a Hittite buffer between Egypt and Assyria. Following Tushratta's murder the *Great King* of Assyria, Assuruballit I, placed an Assyrian king called Artatama on the throne. Suppiluliuma I then retaliated and set Tushratta's son on the Mitanni throne. This created a Hittite buffer state against Assyria, which lasted until Suppiluliuma's death. Assuruballit I then annexed what was left of the Mitanni kingdom.

Although Tutankhamen appointed Horemheb a hereditary prince and Lord of the Two Lands, Horemheb publicly disagreed with him and answered back, which enraged Tutankhamen.[367] A key reason may have been Horemheb's discomfort with the Pharaoh's Asiatics mercenaries.[368]

With the prospect of another Hittite-Mitanni king in Egypt, General Horemheb seized control in about 1315BCE. Horemheb promptly expunged the whole Hyksos-friendly Amarna dynasty of Akhenaten, Smenkhkare and Tutankhamen from the records of Egypt. He demolished Akhenaten's sun Temple of the Aten in Karnak and used its forty thousand blocks to build the Ninth Pylon of Karnak.

In 320CE, Eusebius recorded the Greek historian Euhemerus's visit to Manetho in Egypt in 300BCE. We only have St Jerome's commentary on Eusebius' *World Chronicle* but it seems that Eusebius may have described how Akhenaten's daughter, Scota, escaped to Tara in Ireland's County Meath, with the Asiatic prince called Gaythelos.[369] The Irish and Scottish people adopted the legend as an integral part of their traditional history. Scota may be Akhenaten and Nefertiti's second daughter of six, the princess Meritaten.[370] She was Tutankhamen's stepsister, stepmother and should have become his wife. Instead, Tutankhamen married her younger sister, Ankhesenpaaten. The Scottish Scota legend says the Egyptian force buried Meritaten at Glenscota in County Kerry.[371]

General Horemheb was Tutankhamen's commander of the Egyptian army. As Horemheb had no sons, he put another favorite general on the throne as co-regent. This was General Ramses, son of the court official Seti. General Ramses was to name his son Seti after his own father. This son, Seti, inaugurated the nineteenth dynasty as Pharaoh Seti I. It is also notable as the first occasion since Hyksos domination that a Pharaoh took the name of a Canaanite god.

It demonstrates that while General Horemheb violently opposed the military Hyksos of the Hittites and Mitanni, the Semitic Levant Asiatic contingent of the Hyksos successfully integrated into Egypt as high officers of state. These Semitic Hyksos married into Egyptian royalty from the time of the famous founder Queen of the eighteenth dynasty, Ahmose-Nefertari. Pharaohs' queens held the title of *God's Wife of Amen*. The three most famous are Queen Tiye (queen of Amenhotep III), Nefertari (queen of Ramses II) shown with pink skin and Nefertiti (queen of Akhenaten) in an earlier bust. Eventually the female Semitic

Levant Asiatic bloodline successfully gave rise to the nineteenth dynasty of Seti I.

A surprising outcome of this lineage of kings and queens is that these facts perhaps reveal the identity of Moses.[372] Furthermore, this theory supports an Exodus at the time claimed by Manetho and Josephus.

The Sem Priest at the time of Ramses II (Ra Meses II) was Kha Em Uset, the fourth Crown Prince of Ramses II. He was a great restorer of monuments and erected the four hundred year stele mentioned previously, celebrating the king's first Jubilee in his thirtieth year (about 1249BCE). Kha Em Uset continued to celebrate the Jubilees until he died in 1230BCE. At his second Jubilee, Kha Em Uset built a special Jubilee temple at Memphis. This marked his position as High Priest of Ptah and keeper of the Apis Bull. This funerary temple for the Apis Bull, known as the Serapeum, was at Sakkara, just West of Memphis. With new economy, the series of tombs for the Bulls at the Serapeum ended the practice of separate tombs and Temples for each bull.

Kha Em Uset's name was visible to the notaries on the Serapeum's *Museum Notice*, right down to third century CE when the practice of burying bulls ceased. From this a demotic romance of The Third Intermediate Period/Late Period, called the Setne Cycle, developed with Kha Em Uset as its subject. It tells of the tomb work carried out by Setne Khamwas and the tales of wonder of his magical son Si-Osiris, who defeated the Nubian magicians before his grandfather Ramses II, only to vanish from the court. His father grieved until another son called User Mont Hor was born.

Crown Prince Kha Em Uset's first son was also Ra Meses. Although he grew to an age where he could accept the office of High Priest of Ptah from his father, he did not do so for reasons we will examine. These offices, along with others due to him, passed to the second son called Hori. Hori then became the important Vizier of the North and later of Thebes.

However, details of Kha Em Uset's first son, Ra Meses, still exist. These include his estate, the name of his scribe (Hui) and some correspondence conveyed by the captain of his barge.

An unnamed person who seems to be Ra Meses tried to obtain land in Per Ramesses, the new capital in the delta, by altering Temple records. The Chief Accountant of the Temple of Ptah in Memphis, Mose, inscribed the story in his tomb.[373] The cult of this great man regularly made offerings to him at the tomb. There they read of the one hundred

year legal challenge in which Mose prevailed triumphant. The story also made its way into another demotic tale of the Third Intermediate Period where Mose described his father's life, an oblique view of his own life and the expulsion of *the followers of Set*.

Mose described the challenge of a powerful royal figure who tried to steal his mother's inheritance. In the process, this person altered the records of the Temple. He fled in disgrace after the discovery. It is quite possible that the Chief Accountant's one hundred year battle for the land of his mother was actually Egypt's recovery of its Nile delta territories from the Semites who were growing ever more numerous. These Semitic Levant Asiatics in the delta were seeking land at a time when the borders of Egypt were already under considerable pressure from both Palestine and Libya. An attempt by Ra Meses to achieve the Semite goal by deception may have been the last straw.

Notwithstanding what might have been Ra Meses' reason for leaving Egypt unexpectedly, he appears to have returned to Egypt from Syria shortly after the death of Pharaoh Merenptah (*Mer En Ptah*) in about 1203BCE, when Merenptah's half-brother Amenmesse usurped the throne of Egypt. Three years later, in 1200BCE, Seti II deposed this usurper and gained the throne as the son and rightful heir of Merenptah.

The deposing of Amenmesse occurred at the same time that the *followers of Set* called on the successors of the Hyksos in Jerusalem for help. This has led some scholars to suggest that Amenmesse is Messui or Moses. However, there is a more compelling argument.

On his return from Syria, Ra Meses becomes *Ra Meses Em Per Ra*. The title meant he was a Prince of the Royal Dynasty *the House of Ra* and therefore one of the seventy grandchildren of Ramses II. He seems to have been active in deposing Amenmesse. Ra Meses, our candidate for Moses, became Kingmaker (*Arsu*) for the rest of the dynasty.

Ra Meses also became Chancellor with the name Bai/Bay, or Si Osire, which is the same as name as the son of Osiris or Osarsiph who led the *followers of Set* to Avaris.[374] In 1188BCE, Ra Meses placed Queen Ta Usert on the throne and prepared a tomb for her although she subsequently abandoned it in preference for internment with Pharaoh Sethnakht.

Sethnakht became Pharaoh in about 1186BCE. He promptly expelled Ra Meses and all his followers.[375] As noted with the story of Mose, Sethnakht's twentieth dynasty always made a great point of Ra

Meses' expulsion from Avaris, calling his people *the followers of Set*. This expulsion was the same event that Manetho and Josephus understood as the Exodus. The fleeing Israelites took with them a belief in the importance of the rising sun as the rising soul of the newborn king and also the prayers of the sun from the Temple of the Aten at Karnak.[376] In 500CE, Stephen of Byzantine wrote of an Edomite-sect in Petra. They worshiped the honoured the rays of sunlight at dawn by focussing the rays onto a ritual meal with a solid bronze dish.[377] Even today, an orthodox Jew in his tallith and phylactery will orient his prayers to the direction of the rising sun rather than to Jerusalem.

Sethnakht then provided co-regency for his son Ramses III to continue the new dynasty.

In 1177BCE Ramses III, son of Sethnakht, vigorously defended his northeast border against the Keftiu or *Sea Peoples*.[378] These were refugee families from the collapse of Suppiluliuma II's Hittite empire. At the time of Ramses III's conquest the Israelites do not appear to have reached Palestine although the famous *Israel Stela* of Merenptah, dealing with a similar victory over a Libyan refugee incursion, had already mentioned Israel as being in Canaan.

The argument can be summed-up as follows. The Semitic Levant Asiatics, who were later to become the Israelites, entered Egypt as Hyksos. They integrated into the administration of Egypt as Viziers and Governors. Ahmose did not expel them, in contrast to the militaristic Hurrians. Over the following centuries, the Semite female line intermarried with the eighteenth dynasty and many Semites rose to prominence.[379] These included the Amorite Meri-Re, Tuthmose III's armor-bearer. His brother was the Priest User Min. Another was Arper-el, a Grand Vizier in Akhenaten's government who was both an Israelite priest and a Memphis high priest of Aten.[380] As mentioned earlier in the chapter, Yanhamu was a prominent Semite mentioned in the Amarna letters.

To continue, at the death of Tutankhamun without heir, General Horemheb preferred Egypt's throne to pass to the Levant Asiatics in Egypt rather than to the Hittites. This created the nineteenth dynasty of Seti I who was the first post-Hyksos king to use the name of a Canaanite god. His son, Ramses II, commemorated the four hundredth anniversary of the nineteenth dynasty, commencing with the Hyksos Pharaoh *Aa Pehti Set*, in a stele of 1240BCE.

The Biblical Moses was Ra Meses, a grandson of Ramses II. After political intrigue, dealings with the Jerusalem Asiatics and a land grab in the Delta, the new twentieth dynasty Pharaoh Sethnakht expelled Moses and the *followers of Set* from Egypt. Sethnakht's son, Ramses III, continued his father's vigilance against all peoples seeking to occupy the Delta.

Placing Exodus in the reign of Sethnakht, about 1186BCE to 1184BCE, followed by 40 years in the wilderness as an itinerant tribe in fear of Ramses III, coincides precisely with the violent third eruption of the Icelandic volcano Hekla III in 1159BCE. While the forty years in the wilderness and the Exodus are most likely a metaphor of Afro-Asiatic religious rebirth, it is interesting to follow the literal interpretation for a moment.

Hekla III erupted in 1628BCE and again in 1159BCE, during the rule of Ramses III, causing major global events and climate changes.[381] The 1159BCE eruption virtually depopulated northwest Britain causing many extraordinary phenomena recorded by the Chinese. These included double suns, pale suns, dry mists and frosts in summer. All around the world there was a momentous as the upheaval in civilizations. The Myceneans of Greece collapsed, as did the Hittite of Anatolia, the Egyptian New Kingdom, the civilization of late Bronze Age Israel and the Shang Dynasty of China collapsed.

The effects would have included extreme, unseasonable changes in Egypt and Palestine. The shallow sand bar of the Dead Sea and Bitter Lakes, which then formed part of the Gulf of Suez, was dangerous when the North East trade winds abated allowing water to surge in from Yemen. Unexpected changes in the tide across the sandbar between the Great and Bitter Lakes could well have been the inspiration for a story of the parting and closing of the Red Sea.

Another theory gaining support is that these tides allowed the Israelites to ford the Gulf of Aqaba, enroute to Saudi Arabia's Jabal al Lawz, the mountain of Moses and *real* Mt Sinai. Explorers Bob Cornuke and Larry Williams showed that a crossing could have been made from the in the shallows of the Strait of Tiran, where the Gulf enters the Red Sea.[382] The intrepid biblical explorer, Ron Wyatt, is certain that the Israelites crossed half way along the Gulf of Aqaba, on a sandbar some 300 meters underwater. He says he discovered a pillar on the Saudi Arabian shore carved with ancient Hebrew text, which stated that Solomon set up the pillar to mark the location of the transit and Pharaoh's

defeat. He says he showed the pillar to officials of the Saudi Arabian Government, who removed it.

The Exodus and effects of Hekla III would have been closely associated in the minds of the scribes who seem to have recorded some elements the story of Exodus in about 966BCE. However, Exodus 15: 16-17 may be the only part of the story written in early times as it is has close parallels in the Dead Sea Scrolls. Conversely, Exodus 13:28 to 15:22 appear neither in the Dead Sea Scrolls nor in Greek Corpus LXX Septuagint of about the time of Ptolemy Philadelphus in 250BCE.

All this confusion is because the Jewish alphabet did not develop until after 1000 BCE, no Jewish history was committed to writing before the ninth century BCE and very little history existed before Mishnaic Hebrew or Assyrian-Hebrew in 725 BCE.[383] Reliable Jewish history only began sometime in the period between 650BCE, when the Babylonians overthrew the Assyrians, and 539BCE when the Persians conquerored the Babylonian empire and Cyrus allowed the Jews to return to Israel. During this hundred years of upheaval, the Jewish priests incorporated many Babylonina myths into the texts. Ezekiel rewrote Exodus about the time Josiah (640 to 609BCE) sacked the Edomite shrine of Bethel because the Edomites had sided with the Babylonians against Judah. Ezekiel excised the Calebite Book of Jasher because it showed Edom as the original religion, still practiced on high places instead of in Jerusalem's Temple.[384]

The phenomena of the desert sojourn in Exodus 14:19-21 are very much under suspicion as late insertions because these contrived verses encode the seventy-two-letter name of God:

WHW YLY SYT OLM MHSh LLH AKH KHTh HZY ALK LAW HHO YZL MBH HRY HQM LAW KLY LWW PhHL NLK YYY MLH ChHW NThH HAA YRTh ShAH RYY AWM LKB WShR YChW LHCh KWQ MND ANY HOS RHO YYZ HHH MYK WWL YLH SAL ORY OShL MYH WHW DNY HChSh OMM NNA NYTh MBH PhWY NMM YYL HRCh MTzR WMB YHH ONW MChY DMB MNQ AYO ChBW RAH YBM HYY MWM

Both the Zohar and Rashi's twelfth century CE *Bachir* discuss this encoding of the name. The relevant verses and their translations are:

WYSO MLAK HALHYM HHLK LPhNY MChNH YShRAL WYLK MAChRYHM WYSO OMWD HONN MPhNYHM WYOMD MAChRYHM:

*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.*

WYBA BYN MChNH MTzRYM WBYN MChNH YShRAL WYHY HONN WHChShK WYAR ATh HLYLH WLA QRB ZH AL ZH KL HLYLH

*And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.*

WYT MShH ATh YDW OL HYM WYWLK YHWH ATh HYM BRWCh QDYM OZH KL HLYLH WYShM ATh HYM LChRBH WYBQOW HMYM

*And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.*

Each of these three verses in Hebrew contains exactly seventy-two letters. The seventy-two triplets of the great Name derive from one letter taken from each verse. The *Bachir* outlines the process of constructing the Name. The letters of the first verse apply in direct order, those of the second in reverse order, and those of the third verse in direct order. The first triplet is W (Vav) H (He) W (Vav).

Another mass movement of Semitic Levant Asiatics occurred in 752BCE. Josephus explains that Lysimachos sets his estimate of the Israelites leaving Egypt at 752BCE *in the time of Bokchoris ... Apion within the time of the seventh Olympiad, to be more precise in its first year*.[385] This was the period when the Nubian Kushites from Napata brought the whole of Egypt under their control following its internal political collapse. At this time, there was a refugee exodus from the Delta.

The defeat of the Semitic Levant Asiatic aspirations caused by the twentieth dynasty and the expulsion of Ra Meses (Moses) was a temporary setback. However, it was not necessarily decisive because the Pharaonic dynasties of Egypt had already integrated the Semitic Levant Asiatic bloodline. In stark contrast, the division of the kingdom about 1075BCE and its consequent loss by the twenty-first dynasty in 945BCE was fatal to Semitic Levant Asiatic aspirations. The enormity of the Semites’ loss affected the stability of their homeland until 1948CE when the freedom fighters under David Ben Gurion gained control of modern Israel.

Nevertheless, the Jewish presence in the Delta remained strong until at least 250CE when Hippolytus reported the presence of Essenes in Alexandria.

The next chapter provides the necessary background to the name of God. We then turn to developments in the Commagene, particularly at Harran where Abraham lived with his father Terah for many years.

# Chapter 7 The Name of God, the Merkabah and Liberality

Isis tricked Ra into revealing his name and this led to his downfall. However, Amun was not to be deceived. The post-Hyksos Egyptian deity Amun had learned invincibility from the god of the Indo-Hittites. His real name remained completely hidden because the Priests never defined it in the first place:[386]

*Your first form by which you have begun was Amun - namely, he who hides his name from the gods … Amun is one! (He) who hides himself from the gods … whose nature is unknown…His nature is not recorded (or displayed) in sacred scriptures; he cannot be described and taught. He is too mysterious for his power to be laid bare; he is too great even to be asked about, too immense to be perceived. One would fall dead suddenly, in fear, if one were to pronounce the god's mysterious name, unknown to everyone. Not even a god can call him by his name, the vital one, because his name is secret.*

*Three are all the gods, Amun, Ra and Ptah. Aside form these there is none. He who hides his name behind the word "Amun" is Ra at his head, Ptah at his body. His cities are eternal: Thebes, Heliopolis and Memphis - forever.*

The very best way of hiding Amun's true name was never to define it in the first place. The Israelite's Yahweh could not overcome him; Yahweh could only join him in absolute ineffability. The more Yahweh developed, the more he became a transcendent god like Amun rather than a personal god. In recognition of his affinity and equality with Amun, Yahweh became increasingly unknowable. Eventually, his priests knew him by only the most fundamental of all existential statements: *Ehiyeh Asher Ehiyeh* (HYHA RShA HYHA), which means *I am that I am*.[387] Along with Yahweh's change in character, his secret names of *Q're* and *Iahu* became only partial labels.

Yahweh subsumed or incorporated in himself the other gods that he defeated, and went on to embody the totality of Israelite' history in his name. He became the terebinth-god or oak-god *Bel*, *Cronos* the barley-god, *Tammuz* the harvest-god, *Jupiter* and *Marduk*.[388] In Jerusalem, Yahweh was the scarlet oak-god *El*. At Mount Tabor, he became *Dionysus*, the Daanan white-bull god.[389] He was *Baal-Zephon*, *Baal-Zubul*, *Lord of the North* or *Lord of the Mansions*, and *Atabyrius*.[390] As

Atabyrius, he was the god brought out of Egypt by the Israelites and worshipped as a golden calf. He was the son of the Goddess *Io*, *Hathor* and *Isis*.[391] In a magical Egyptian-Jewish papyri Yahweh is *Zeus, Thunderer, King Adonai, and Lord Iaooue.*[392] Yahweh was *Nabu* the Babylonian god of Wisdom represented by the almond tree stem of the seven-branched Menorah.[393] Each branch represented a planetary power that symbolized one of the interests of the Mother Goddess: Sun (Helios) for illumination; the Moon (Selene) for enchantment; Mars (Ares) for growth; Mercury (Hermes or Apollo) for wisdom; Jupiter (Zeus) for law; Venus (Aphrodite) for love and Saturn (Cronus) for peace.[394]

The final conception of Yahweh as *Ineffable* derives from the Indo-Hittite cosmic sky-philosophy. Yahweh, like Amun, is perfect. His unknowable names are so all encompassing that they are unspeakable. He contains everything including contradiction.

Contradiction is at the very core of secret knowledge. The paradox of a bad, poor or even evil side to God is not a fault in God but rather our lack of clear or perfect comprehension. The knowledge God has of himself is unambiguous. All ancient polytheistic religions eventually developed the same understanding that every junior god is simply a different manifestation of the great hidden God. The Semitic tribes knew the great God as the Moon God. In Egypt he was called Atum or Amun and in Persia, Ahura Mazda.[395]

The Moon God *Sin* was the Semitic form of the Sumerian *Enzu* meaning *Lord of Wisdom*. The Luna cycle gave *Enzu* a special position based on order and immortality. He was seen as the father of both the Sun *Shamash* and *Inanna*, the *Queen of Heaven*. *Enzu* was the central astral deity, father of the great gods and *Lord of Heaven* found in every Semitic land.[396]

This triangular relationship between *Sin*, *Shamash* and *Inanna* can be rotated one hundred and twenty degrees clockwise to produce a new internally consistent relationship based on the Indo-Hittite primacy of the Sun god *Shamash*. If Yahweh, as the furnace or sun god *Q're*, substitutes for *Shamash*, the Moon God *Sin* and Queen of Heaven *Inanna* are the two subordinate deities to Yahweh.

The Israelites indeed recognized these two subordinate deities as Yahweh's two wives *Ashima Baetyl* and *Anatha Baetyl*.[397] They represented the Moon and Wisdom respectively.[398] The sex change of *Sin* to *Ashima* is a fundamental subject of esoteric religion. *Anatha* was equivalent to *Ishtar*, the Indo-Hittite Lion or Cat goddess of love and war.

She was the *Queen of Heaven* and *Goddess of Plenty*.[399] Together these three represent the physical sun, the moon that lights the intellectual darkness with wisdom and the light of love.

Strabo, who lived from 63BCE to 19CE, describes a similar Persian triad of Mithras, Selené and Aphrodite. The triad exists in the one true god Zeus:

*Now the Persians do not erect statues or altars, but offer sacrifice on a high place, regarding the heavens as Zeus; and they also worship Helius [the sun], whom they call Mithras, and Selené [the Moon] and Aphrodite, and fire and earth and winds and water.*

The triangular group, representing a single deity, is also analogous to the ancient Vedic *One True Existence*, *Paramathika* or *Brahm*.[400] This single principle contains the three characteristics of creativity being Power, Wisdom and Love. Love, as *Aleph*, pronounced *Ah*, is the emanation of the ubiquitous heart, the first emanation or expression. *Aleph*, written *A'a*, is the Hurrian rendition of the god Enki and Ea.[401] The *One True Existence* is the *Word or Divine Thought* that is *BAL* in each of Arabic, Hebrew, Phoenician and Greek.[402] The sacred Name of *BAL* has the cabbalistic cipher of 33 (B=two, A=one, L=30), as does the sacred word *AUM*.[403] Chapter 17 will investigate Aleph and the *AA* expression.

In the Hebrew alphabet *Aleph* is the head of the three Mother consonants, *Beth* of the seven Double consonants and *Lamed* of the twelve common consonants. With sacred 3:7:12 proportions adding to twenty two, the divine Name covers the whole of the Alphabet and thus is inclusive of the *Logos* or *Word of God*. Thus, the twenty-two consonant alphabet is itself a name of God and each consonant is a visible part of the radiance of God.

The *Logos* or radiance of God is the dawn rays of sunlight focused through a rose window, rock crystal lens, a water filled sphere or concave mirror onto the altar.[404] In this way, at Petra, the ancient Israelites focused the suns rays to light the sacrificial fire on the altar.[405] Nowadays in Olympia, every four years, a woman dressed as a high priestess lights the Olympic flame at the Temple of Hera altar. The priestess calls first on the Gods of Olympus to witness her act, offers a prayer and hymn to Apollo and uses a parabolic mirror to focus the sun's rays and ignite the flame. She then presents the first flames to the skies.

The Druidic Bards used three rays of light /|\ to symbolise the hidden vowels OIU or OIV.[406] The three rays of light /|\ also symbolized

the goddess and muse Ave or Awen, who springs from sunlight in the same way as do other goddess of death and love *Aphrodite*, *Pallas Athena*, *Venus*, *Ishtar*, *Isis* and *Sophia*.

However, there are seven sacred vowels all together. The birth vowel *AA*, written as a long *O* (*Õ*), stands for Omega or the *birth of birth*.[407] The death vowel *II* is written Y or as the Royal consonant *J*. The seven vowels, arranged as ÕAOUEIY, represent the Divine wisdom or invisible radiance of the Word of God.[408] These vowels are the female *Spirit of God*. Even before the creation of the world, she moved over the surface of the water. The combined effect of the *birth of birth* vowel and the vowel of Royalty means the female *Spirit of God* that moved over the deep is a *Virgin with Child*.[409]

Plutarch said of the Mithriac mysteries: *God is a male and female intelligence, being both life and light he brought forth another intelligence, the creator of the world*.[410] Orpheus, the mythical Thracian musician and poet who founded the ancient mysteries, sang of the hermaphrodite god *Jove*. While Jove is a male, Jove is also a virgin female. The Brahmins in the Sama Veda echo this with *the will to create existed with the Deity as his bride*.

It was only after the return from the Exile in Babylon that Yahweh ultimately gave up his triple character. Even then, it continued into Christianity as esoteric wisdom of the vowels of his name.

Christianity characterizes *Ashima*, who can be either male or female, as Jesus the Son. *Anatha* became both the Virgin Mary and Mary Magdalene.

St Bernard referred to the Virgin Mary by *Anatha*'s title of *Queen of Heaven* and held that the great Lady Cathedrals of Europe embodied Mary Magdalene. The Oath that the Knights Templar swore to St Bernard required the *Obedience of Bethany - the castle of Mary and Martha* (the Magdalene).[411] According to the preceptor Radulphus de Gisisco, the Knights Templar sought and received the forgiveness accorded to Mary Magdalene: *Et Dieu qui pardona la Maria Magdalene ses péchiez, les vos pardoient* meaning the *forgiveness of God who pardoned the sin of Mary Magdalene*.[412]

Garcerandus de Teus gave the form of this unorthodox absolution as *I pray God that He may pardon our sins, as He pardoned St Mary Magdalene and the thief on the cross*. The concept of *thief on the cross* is also quite controversial because Gnostics regard this person, the thief, as Jesus.[413] The Johannites believe Jesus was a thief because he stole the

Ineffiable Name of God from the holy of Holies, as described in the Toledot Yeshu. The original word for *thief* in Greek is *lestai*, which Josephus uses for zealot-bandits.[414]

The *rose logic of embracing* resolves the Magdalene's cardinal sin and her apparent prominence over the Virgin Mary. It equates the two. Chapter 17 examines the *rose logic of embracing* further.

Let us return to Yahweh. The reason Yahweh dropped his triple character during the Exile was that in Babylon the image of Yahweh became highly influenced by Zoroastrianism. There, like Ahura Mazda, Yahweh became a holy being of Light. The priestly blessing of Aaron spelled his name:[415]

> *And the Lord spake unto Moses, saying,*
> *Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,*
> *The Lord bless thee, and keep thee:*
> *The Lord make his face shine upon thee, and be gracious unto thee:*
> *The Lord lift up his countenance upon thee, and give thee peace.*
> *And they shall put my name upon the children of Israel; and I will bless them.*

The first three verses of Priestly Blessing when written in Hebrew consist of carefully prepared sequences with three, five and seven words respectively. The first three verses also have fifteen, twenty and twenty-five letters respectively:

KRMShYW HWHY KKRBY
KNChYW KYLA WYNP HWHY RAY
MWLSh KL MShYW KYLA WYNP HWHY AShY
MKRBA YNAW LARShY YNB-LO YMSh-Th WMShW

The last verse explains that this formula spells out Yahweh's new code name, the Holy Tetragrammaton, YHWH, which the Jews call the *Shem Hamphoresh*.[416] Chapter 3 showed that the consonants are Life, Sovereignty and the Glory or Brightness (JH), Peace (W) and Light (H). The dimensions are *Life* on the horizontal and *Wisdom* on the vertical.

The two theoretical dimensions, *Light* and *Life,* have a deep Biblical heritage. The Bible describes Moses' Midianite brothers-in-law as Nahath, Zerah, Shammah and Mizzah.[417] These names symbolize rising above, descending below, before and behind. Together they make the sign of the cross, which is the same sign the priests of Aaron make

with their hand while giving their blessing. It is the start of the secrets of blessing, the great *Merkabah*.

In an ancient method of sacrificial killing, the priests placed the sacrificial king in a Birchwood box and suspended it between two tall poles (*Asherah poles*).[418] Allowed three loaves, one for each aspect of the deity or the Triple Goddess, he remained suspended *at God's mercy, between heaven and earth,* until he decayed and his remains blew away.

An esteemed Jewish scholar and Masonic Librarian once congratulated me on my work. Old and frail, he has now passed-on. But he generously gave me four great gifts that have since grown in value. Second only to his friendship, was his gift of the major Arcanum of the Merkabah. Showing me a piece of paper, which he had already cut into the form of a cross, he silently formed a hollow, perfect cube. This is the cubic throne, which is the vehicle in which one ascends toward the *Light*. It is the cube or unfolded sacrificial cross of the sacred marriage. A Druze candidate wears a blood sprinkled cube at his initiation ceremony, symbolizing that the cube unfolded is the bloody instrument of perfection. Similarly, a Masonic Knights Templar receives a cube.[419] The rose on the cross of the Rose Croix is the emblem of the sacrificial king. In alchemy, the new king emerges from the stone. The symbol is one of sacrifice and equally applies to both the divine triad and the Triple Goddess. Often priests symbolized the divine triad or the Triple Goddess by a cube sculpted into a triple-head. For example, a triple headed ram represents the perfection of the Egyptian God Amun.

After the death of the old king, the officials led the new king to his coronation with a silk ribbon around his neck to remind the candidate of his brief reign with divine power. This is similar to the Scottish Rite's 33º degree ceremony.[420] In ancient times, the silk ribbon was a silken strangling cord, which symbolized the sacred obligation to kill the king after a nominated period, or when his vitality waned, so that the divine power may find a more youthful and vigorous incarnation.[421] The traditional period of the king's rule was forty years. If he exceeded this time by a single day, his subjects and attendants killed him, saying *His reasoning is already dimmed, and his insight confused*.

Pythagorean numbers six and seven represent *Light* and *Life*, respectively. The six by seven matrix has forty-two boxes. These correspond to Yahweh's forty-two names, one for each combination of *Light* and *Life*.[422] Perhaps this is how Douglas Adams, author of *The*

*Hitchhikers Guide to the Galaxy*, found forty-two was the answer to life, the universe and everything.

A second horizontal crossbar represents the third dimension of Peace. However, it has a bloody heritage because the second crossbar is the arms of the fastened king.[423] Another way of showing this second crossbar is in three dimensions as a St Andrew's cross or Chi-Rho cross of Emperor Constantine.

The *Merkabah* is also the meaning of the pillars at the entrance to King Solomon's Temple. The spirally fluted pillar of Truth called *Boaz*, *Bolaz* or *Abolloneus* ascends and is the green pillar of growth.[424] It represents the strength of man's *Spirit*. The name *Boaz* derives from the metathesis (letter jumbling) of the Hebrew Zahab (ZHB) standing for gold, and for Mercy and Judgment.[425] It means, as we shall see below, that there can be no righteous Judgment without Mercy.[426]

Some associate Boaz with antimony instead of gold, because Boaz was a Bethlehem landlord and the saturine old man Antimon, is the gatekeep of the great mystery. However, it is the vertically fluted pillar called Jachin that represents the daughter of Mesahab (MI-ZHB), antimony, who is the companion of Zahab (gold).[427] Jachin is the sere pillar of Justice severity, sorrow and decay that descends.

These two bronze pillars each measured between thirty-four and thirty-five feet and had a diameter of six feet at the base. The foundry cast the hollow pillars with a uniform wall thickness of about three inches. A sort of chain ornamentation covered the lower part of the capitals, with representations of pomegranates in two rows of two hundred. At the very top was a lily-work motive, an imitation of the Egyptian lotus blossom.

Queen Hatshepsut built a red quartzite sanctuary in the Temple of Amun in Karnak about 1470BCE.[428] She erected two magnificent obelisks amid Pylons III to VI. These formed the entry to the chamber for the sacred barque and were the first cult focus in the temple. Two obelisks, together with four flagpoles, formed a classical temple front.

Tuthmose III dismantled Queen Hatshepsut's red quartzite sanctuary and the blocks subsequently became foundations for expansion of the temple of Karnak. Archeologists recovered three hundred of the blocks, which now form the famous *Chapelle Rouge*. One red quartzite relief shows Queen Hatshepsut dedicating two great pillars to the god Amun. The inscription says the Egyptians *covered* the pillars *with white gold and so high that they pierced the skies*.[429]

Canaanite Ugaritic texts from the fourteenth century BCE call the two pillars *cutter-twins*. They are the Asherah poles called Shacharu and Shalim, meaning integration and completion respectively.[430] These two pillars support the deathly net of Asherah, the most ancient of all mother goddesses.

In *De dea Syria*, Lucian described the two large phalli at the door of Astarte's temple in Heirapolis.[431] These pillars were thirty fathoms high and hollow. Each year, a sacred king climbed inside and worked his way to the summit as a human sperm. There he conversed with the Gods to ensure fertility of the land. This means the priests killed him and ejaculated his blood through the phallus.

This pillar later became the Rosicrucian tower of Mysteries and mason's lodge room. The *Degree of Heredom of Kilwinning*, a prelude to *Knighthood of the Rosy Cross*, led to the building of many humble follies euphemistically called hunting towers. An excellent example of the tower is Lord Anson's Tower of the Winds at Shugborough Hall, with its delightful baby-blue and gold ceiling based on Nero's *Golden House* in Rome. Another notable tower is Dane Holger Rosenkranz' *Pirkentavl Tower* in Denmark's Rosenholm Castle, which dates from about 1600. The tower or *Heredom* had the same esoteric role as God's Mountain, the place of testing, as did the Tholos at Delphi. The Rosicrucians briefly described it in the *Chymical Wedding* by Christian Rosenkreutz, Knight of the Golden Stone, 1459.[432] The Danes know the tower as the *first University of Jutland*. It was an important library of Danish national treasures with an alchemical laboratory in the basement. The Rosenkranz family still tells of how *Holger the Learned Rosenkranz* and Gyldenstierne from Møllerup (the neighbouring estate) met Shakespeare in an English inn. They told Shakespeare that ghosts haunted Gyldenstierne's guest room at Rosenholm. Shakespeare probably saw there a copy of Saxo Grammaticus' *Gesta Danorum* (*The Feats of the Danes*), dated about 1100 CE, and the *Odyssey* in which Ulysses' son Telemachus feigns a dullard and then like Horus killed Set, Telemachus killed his uncle to prevent his mother marrying a second time.[433] Interestingly, the root Telemach contains Hamlet's name, reversed. Shakespeare decided to relocate his play from Greece to Denmark.

Macrobius described how the two pillars represent the portal od the sun, Capricorn and Cancer, with the Milky Way between them.[434] One is the portal of men and the other the portal of the gods. It was

believed that souls passed through these portals when coming in light beams from the sky to the earth and returning from the earth to heaven.

Another two columns, those of Osiris and Isis at Nysa in Arabia, were famous in antiquity. Diodorus Siculus recorded in 45BCE that the left column recorded Osiris' strength:[435]

*I am Osiris the king, who led my armies into all parts of the world, to the most thickly inhabited countries of India, the North, the Danube, and the Ocean. I am the eldest son of Saturn; I was born of a brilliant and magnificent egg, and my substance is of the same nature as that which composes light. There is no place in the Universe where I have not appeared, to bestow my benefits and make my discoveries…*

The inscription on the right column showed that Isis represented establishment:[436]

*I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws, which I have established. I am the eldest daughter of Saturn, most ancient of Gods. I am the wife and sister of Osiris the king. I first made known to mortals the use of wheat. I am the mother of Horus the king. In my honour was the city of Bubastis built. Rejoice, O Egypt, rejoice, land that gave me birth.*

*B* and *I*, the first initials of Boaz and Jachin, are also the first and last letters of the ancient Goidelic, Bronze Age Ogham alphabet, and symbolically stand for inception and death.[437]

Together the two pillars *B* and *I* represent the stability of the universe and *Gods One Body*.[438] Their consummation with the keystone of a perfect individual, the lintel or arch of Peace, Equilibrium and Joy, is visible only to the initiated.[439] It is the royal or kingly secret. The Knights Templar represented this arch by the *Pillar of Beauty*, nicknamed the *Apprentice Pillar*, featured in Rosslyn Chapel.

The Zohar’s alchemical formula says that the pillars of gold and antimony are to be firmly con-tempered and intertwined together. The consummation is Justice (*Tzedeq*) herself coupled with Judgment (*Meshephat*):[440]

> *Come and see! When Tzedeq, Justice, is mitigated by that Meshephat, Judgment, then it is called TzDQH, Tsedeqah, Liberality.*

This same *Liberality* is the abode of Gods throne, the *Merkabah*:[441]

> *And sometimes they call the same. MLKI TzDQ MLK SHLM, Meleki Tsedeq Melek Shalem, meaning Melchizedek, King of Salem.*

Liberality is fundamental to the highest degrees of Freemasonry. General Pike echoed it in the thirty-second degree of the Scottish Rite:[442]

*The Royal Secret, of which you are a Prince, if you are a true Adept, if knowledge seems to you advisable, and Philosophy is, for you, radiant with divine beauty, is that which the Zohar (Kabbalah) terms The Mystery of the Balance. It is the secret of the Universal Equilibrium … Of that Equilibrium between Good and Evil, Light and Darkness in the World, which assures us that all is the work of Infinite Wisdom and of an infinite Love…*

The thirty-two degrees also corresponds to the thirty-two paths of wisdom in the Kabbalah. The correspondence that God's Name, Elohim, occurs thirty-two times in the first Chapter of Genesis intrigues Gematrists. In the Kabbalah, these paths bring Binah or Understanding from the heart. In the Sepher Yetzirah, the paths relate to Hochmah or Wisdom.

We have an able demonstration of the Zohar's expression of *Liberality* in Shakespeare's *Merchant of Venice* (1596). Portia, the white maiden of Mercury discovered in lead, impersonates the civil doctor of law, Balthasar, to argue the famous message of *Mercy in Judgment* to Shylock the Jew:[443]

*Balthasar: The quality of mercy is not strain'd…*
*It is an attribute to God himself;*
*And earthly power doth then show likest God's*
*When mercy seasons justice. Therefore, Jew,*
*Though justice be thy plea, consider this,*
*That, in the course of justice, none of us*
*Should see salvation: we do pray for mercy;*
*And that same prayer doth teach us all to render*
*The deeds of mercy. I have spoke thus much*
*To mitigate the justice of thy plea.*

Greed drives Shylock the Jew to ignore *Liberality*. He therefore loses his legal case. This play is not really about Christian-Jewish relationships. While Jewish Rabbis would not be in wholehearted agreement with Shylock's ignominious fate, they would agree that his intransigence justified the forfeit of his right to repayment. It is from the Rabbis' appreciation of *Liberality* that they earn their appellation of *Humanists*.

The same Portia then lays intertwined with her alter ego, the civil doctor of law, Balthasar. She is the severity of *Justice* and he, as we have

seen, is *Mercy in Judgment*. Thus merged we have the *manna*, the ultimate consummation of *Liberality* from Wisdom:[444]

*Portia: I will become as liberal as you;*
*I'll have that doctor for my bedfellow…*
*…I had it of him: pardon me, Bassanio;*
*For, by this ring, the doctor lay with me.*
*Bassanio: Sweet doctor, you shall be my bedfellow:*
*When I am absent, then lie with my wife.*
*Lorenzo: Fair ladies, you drop manna in the way*
*Of starved people.*

The lines above are perhaps the most important philosophical statement in all Shakespeare's works. Portia is just Pallas Athena in another guise. In Greek myth, Athene always displayed great mercy in a criminal trial at the Areiopagus.[445] When the judges' votes were equal, she always cast her vote to liberate the accused.

In ancient Vedic terms, the two pillars *B* and *I* representing *Mercy in Judgment* and *Justice*, are the first Principle of Creation and Truth called *Brahmâ* and the third Principle of Transformation, Destruction and Regeneration called *Shiva*. The consummate *Pillar of Beauty* that represents *Liberality* is *Vishnu*, the second Principle of All Pervading Light.

The Scottish Rite sees the ultimate expression of *Liberality* in Christ's unselfish dying words that seek *Mercy* in the judgment of his enemies *Eli, Eli Lama Sabachthani* meaning *my God, my God, why hast thou forsaken me, have pity on and forgive my enemies*.[446]

The play *Initiation of Plato* also explains the veiled nature of the *Wisdom of Liberality*. Plato argues that Science can remove the veil of Isis. The Priest or Patriarch counters it cannot:[447]

*First Patriarch: Approach without fear. Which is the most beautiful and noble study to which man can devote himself in passing through the world?*

*Plato: That which has for its object the knowledge of what he is, whence he comes, and whither he goes; that which leads to a search for the laws of nature within and without him.*

*First Patriarch: Isis and Osiris, the moon and the sun, both symbolize nature; when they represent it by Isis a veil covers her. What is its sense?*

*Plato: That of the inscription upon her statue in the Temple of Sais: 'I am all that has been, all which is, all that which will be, and no mortal man has yet raised the veil which covers me.'*

*Plato: I think that is false.*

*First Patriarch: False! And how doth thy pride look upon this?*

*Plato: At each absolute truth; at each law of nature that he discovers, doth not man raise this veil?*

*First Patriarch: No, the difficulty is not removed! Thou canst [*i.e. can*] calculate the weight of the stars, their velocity, their distance, and the paths which they overrun; thou canst investigate the laws of light and electricity; and make the thunderbolt thy auxiliary; plane down or pierce the mountain, cruise the abyss. Thou canst transform the earth and loose the waves, but the great Unknown, T.S.A.O.T.U. [*i.e. God*] is nonetheless incomprehensible, and beyond the laws of nature!…*

*Third Patriarch: What is Morality?*

*Plato: It is the rule of right, and the duties which the conscience imposes, and which man cannot violate without shame and disgrace.*

*Third Patriarch: And Justice?*

*Plato: It is the practical application of the law of rendering to all that which is his due.*

The Archbishop of Canterbury twice underlined the importance of Mercy in judgment at the Coronation of Queen Elizabeth II on 2 June 1953.[448] In her Coronation Oath, the Queen responded to the Archbishop of Canterbury:

*Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgments?*

*Queen Elizabeth: I Will*

Later in the Ceremony, the Queen sat clothed in the *Pall of Cloth of Gold* called the Lord's robe of righteousness with the armills or garments of salvation.

The Archbishop invested her with the Orb, which he only delivers to kings or queens actually reigning, and never to kings and queens consort. The Orb represents the supreme political power of independent sovereignty. It symbolizes the world in the form of the primeval mound of Egypt. It also represents the star of redemption, which is the metal antimony that redeems gold, and the Orb surmounted by a cross is the chemical symbol for antimony. The Archbishop said:

*Archbishop:* *Receive this Orb, set under the cross, and remember that the whole world is subject to the Power and Empire of Christ our Redeemer.*

The Archbishop then delivered two sceptres into the Queen's hands, as in depicted in the enthronement of Pharaohs in Egypt. Into the Queen's right hand, the Archbishop placed the *Sceptre with the Cross* saying:

*Archbishop:* *Receive the Royal Sceptre, the ensign of kingly power and justice.*

This is the Royal Scepter of gold, representing kingly power, complemented by the *Scepter with the Dove* with an Orb symbolizing the forgiveness and redemption role of antimony. Then, into the Queen's left hand, he placed the *Sceptre with the Dove* saying:

*Archbishop:* *Receive the rod of equity and mercy. Be so merciful that you be not too remiss; so execute justice that you forget not mercy ….*

The British Crown Jewels date from Charles II and so are relatively modern. Sadly, the Royal Sceptre lacks a magnificient rock crystal orb, which is the ancient emblem of divine kingship because it represents the priestly ability to compass the sun.[449] The orb in the Royal Sceptre is often referred to as the *Star of Jacob* because in the prophecy of Balaam, the Sceptre represents the Messiah:

*There shal come a Star out of Jacob, and a Club or Sceptre (Shaivet) shall rise out of Israel.*

While the English Crown Jewels lack a rock crystalorb, the Honours of Scotland include such an orb in the Royal Sceptre of King James IV. Either Pope Innocent VII in 1491 or Pope Alexander VI in 1494 presented the Royal Sceptre to hum along with a Golden Rose.

After presentation of the Sceptres, a pivotal moment, the Archbishop then crowned the Queen saying:

*Archbishop:* *… God crown you with a crown of glory and righteousness, that having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of Him Whose kingdom endureth for ever. Amen.*

It is worth also noting here that Mercy in Judgment is the reason that a freemasons' lodge closes only when *every Brother has received his due*.

With an understanding of the mysteries of Liberality, kingly Righteousness, the name of God and the importance of the Moon God, we can now look more confidently at the comings and goings of warriors and philosophers in the Harran region of the Commagene.

# Chapter 8 Sabians of Harran and Yemen

The Byzantine monk Eutychus, who lived from 387CE to 454CE, wrote:

> *At the time of Abraham there reigned Shabib (Sheba), the wife of Sinn, priestess of the mountain, who built Nisib and Edessa (Ur) and surrounded them with walls. She founded also the sanctuary of Harran, and made on idol of gold, called Sinn.*

The earliest Biblical association with the Commagene is with Noah's Ark landing in the mountains of Ararat, rather than on Mount Ararat itself. *Ararat* is really the Akkadian word for the homeland of the *Urartu* people. This feared Indo-Iranian civilization at Tushpa on Lake Van in the Commagene existed from 1275BCE to 590BCE.[450]

Josephus, the Koran, Kurdish Jews, Yezidis and Mandaean Sabians all hold that the true resting-place of the Ark was actually on Mount Judi, not Mount Ararat.[451] Mount Judi is probably the 2114-meter high peak, Cudi Daği, near Sirnak, one hundred and four kilometers south of Lake Van and one hundred and sixty kilometers west of Harran.

Lake Van is the central feature of the Commagene. Tradition holds that Noah's son, Shem, dwelt on the west bank of this lake where a mountain now bears his name.[452] Biblical scholars often identify Shem with Melchizedek.[453] In myth, all Semitic speaking peoples descend from him.[454]

Shem's son Tarban, his thirty brothers, fifteen sisters and their husbands are reputed to have settled in the same area. Another of Noah's three sons, Japheth, had a descendant called Hayk.[455] This giant-man reputedly helped build the Tower of Babel. Folklore suggests that he became the patriarch of the Armenians in this province on the northwest shore of Lake Van.

Genesis records that Abraham sojourned in Harran on his journey from Ur of the Chaldees, which is Urfa or Edessa, to Canaan.[456] Rebecca drew water for Abraham's servant in Harran to show that she was the chosen wife for Isaac.[457] Isaac's son Jacob married in Harran. He spent fourteen years there, seven for each wife.[458] Jacob was reborn in Harran as *Isra-El*, meaning *struggles with god*, as described in Chapter 5. In Ancient Egyptian the name *Isra-El* stands for the *visible, manifest face or soul of the Light of God*.[459]

The names *Abi-ram* (Abraham), *Yasmah-El* (*Ishmael*), *Yaqob* (*Jacob)* and *El-Laban* (*Laban*) all appear at Mari near Harran, on the River Euphrates. The town of Abraham's brother *Nahor* also appears as Nakkur and Assyrian texts mention a town named after Abraham's father *Terah*, together with names derived from the tribes of Gad and Dan.[460]

The city of Mari controlled the southern trade route from Mesopotamia. Harran had equal strategic importance. It controlled the northern route from Mesopotamia to western Asia. Abraham's family was prominent in both these gateway cities so Abraham would undoubtedly have been an important person. A Chaldean Priest called Berossus prepared a history of the mythology of Babylonia in 280BCE. He says of Abraham:[461]

> *After the deluge, in the tenth generation, was a certain man among the Chaldeans renowned for justice and great exploits, and for skill in the celestial sciences.*

Josephus agrees with this conclusion about Abraham. He tells us that Abraham ruled Damascus where he was a foreigner having come from the land above Babylon with an army.[462] We know little about Abraham's reasons for swiftly moving to Kadesh-Barnea in the Negev and the journey to Egypt.[463] He has military allies in the area and a mobile corps of three hundred and eighteen fighting men under his command.[464]

Abraham's Warriors of Jah (Yuddha or Yudh) mirror Brahm's legendary fighters, the Ayodhya.[465] Ayodhya are Yehudiya or Judea. In Sanskrit, this means *The Unconquerable*. They remained aloof from the Amalekites and other non-believers in the ancient Indian philosophy of Yah, also called the Cult of the Material Universe.

It appears that Abraham's military movements relate to the Hyksos invasion of Egypt:[466]

> *Abraham and his family came from Ur in Sumer to Hebron in Canaan, probably about 1850BCE and there are good reasons for placing Joseph's migration to Egypt during the Hyksos period.*

The presence of Abraham's half-sister and wife, Sarai, amongst the Hittites who occupied Hebron confirms the Hittites were allies. The Hittite respect for Abraham is apparent from the Biblical passage that mentions the well-known field of Abraham:[467]

> *And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham*

*came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth … And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.*

Abraham's importance is also evident in early Aramaic documents and widespread ancestor worship of Abraham among Semitic peoples. This extended from Mari to Canaan and even to the Ka'aba, the central shrine of Islam in Mecca.[468]

In the tenth century CE, the Arab writer Al-Kindi agreed that Abraham lived in Harran for four-score years and ten, worshiping the moon deity. Certainly several of the names in Abraham's family are derived from the worship of the Moon God and seem to confirm this: Abraham's father *Terah*, *Laban*, *Sarai* and *Milcah*.[469]

*Abraham* is a synonym for *Ab-ram* and *Ab-Sin* the Moon God. This association was important because Abraham, like *Sin*, represents water and therefore fertility.[470] He was the giver of time and the principal ambassador of the unseen god whom the Mesopotamians called *Marilaha* meaning *lord of all* or *Be'elshamin* meaning *lord of heavens*.

Kenneth Mackenzie's compendium of freemasonry, or rather irregular freemasonry, the *Royal Masonic Cyclopaedia* notes how the association of Abraham and *Light* was widely accepted by Freemasons in the early 1900's:[471]

*There is probably some truth in the statement that Abraham was acquainted with the doctrine of Aur, or Light, as he is actually described as coming from Ur, of the Chaldees, by which it is probably meant, that he came from one of the ancient Chaldean Colleges in which this mystical doctrine was taught.*

The Hebrew word *Ur* means *Light*, fortress or castle.[472] All Hebrew names commencing with *Ur* generally have some interpretation relative to light. *Uriel* means *fire of God*, *Urija* the *flame of Yahweh* and the *Uriah* the *light of Yahweh*.

The widespread honour accorded Abraham leaves us with an impressive portrait of the man. In contrast, the Bible humbly paints him as an unassuming herder and reluctant Patriarch. It is perhaps most appropriate to regard Abraham as an archetype of the emergent proto-Israelite political identity.

Harran became the most successful centre of worship for the planetary gods from at least the time of Abraham until the Mongol Genghis Khan destroyed its last temple in 1260CE. The priests of Harran blended planet-worship with practical alchemy and with the Greek philosophies of Pythagoras and Plato over a period of at least three thousand years. Their gods included *Hermes* and the *Good* god *Agathodaimon*. *Hermes* is also the Muslim Prophet *Seth*, the third son of *Adam*. *Agathodaimon* is the prophet *Idris* or *Enoch*, and similar to *Osiris*.

The Caliph Al Mamoun of Baghdad called the unusual people of Harran *Sabians* in 830CE.[473] When the Caliph noticed the unusual dress of the people, he challenged the town to establish its credentials. After some creative thought, the people gave their name as *Sabians* and their sacred book as the Corpus Hermeticum.

The great Jewish philosopher Maimonides (1135-1204CE) had nothing but contempt for the excesses of these Sabians.[474] He writes in his *Guide of the Perplexed* that the Sabians believed the universe was eternal rather than created and the stars were the only divine beings. He confirms that they *manufactured ridiculous stories* about Adam, Seth and Noah and *attributed the metals and the climates to the planets*. He says that Abraham was the first to recognize the *absurdity of the tales in which he had been brought up*.[475] Maimonides says Abraham opposed the Sabian star religion, proclaiming the name of the Lord, the God of the Universe.

The Sabians saw the planets as conduits for divine energy and available for everyone to understand.[476] Within the walls of Harran were seven temples. These represented the sun, moon and five known planets. Construction of each temple ensured that the presence of the God infused the entire structure. Additional temples existed to *The First Cause*, *The First Reason*, *World Order*, *Necessity*, *The Soul* and to *Hermes Trismegistus*.

The main temples indicate an advanced knowledge of metallurgy and alchemy. The most important temple, indeed one of the most famous in antiquity, was for the revered Moon god, *Sin*.[477] It was octagonal although variously described as round. The Temple was white in color and had a cult image made of silver atop three steps. Other planetary temples were of different shapes, colors and had different numbers of steps beneath the cult image.

The temple of the Sun was square, yellow and the golden image stood on a pedestal six steps high. Pearls and a crown adorned the image. Mercury's temple was a square within a hexagon. The cult image was cast alloy from a mixture of all other metals. Mercury filled its hollow interior. The temple was brown in color and the cult image stood on four steps. The brown color suggests philosophic Mercury, which is antimony, rather than bright silver metallic mercury. The discovery of a vase, or perhaps an electrical battery, made from antimony and small amounts of iron in the Chaldean city of Telloh supports this.[478] The vase dates from 3000BCE. The Discovery Channel program *Mysterious Universe* presented in May 1998 showed that when filled with grape juice, this battery produced ½ volt and enough energy to electroplate a silver statuette with gold.

The temple to Venus was triangular and painted blue. It had one long side. The cult image was made of copper and stood on five steps. Priestesses dressed in white played musical instruments.

Mars' temple was rectangular and colored red. Weapons hung on the walls. The cult image was of iron raised on a pedestal of seven steps. The temple to Jupiter was a triangular building, made of green stone, with a pointed roof. Its cult image was made of tin and sat on a throne raised on a pedestal of eight steps. Saturn's temple was hexagonal and built of black stone. It had black curtains hung about it. The cult image was of lead and stood upon a throne raised on nine steps.

The seven temples correspond to the number of planes of existence from the material to the spiritual and the seven main degrees of initiation (see Appendix 7). The seven temples are also analogous to the seven gates of the Underworld and are an ancient path of ritual. After the first two steps of preparation, the first proper initiation grade is that of the Moon (three steps), the second Mercury (four steps), third Venus (five steps), fourth the Sun (six steps), fifth Mars (seven steps), sixth Jupiter (eight steps) and seventh Saturn (nine steps).[479] Ascending through all the grades, equivalent to the seven parts of the soul, the candidate arrives at

the last or eighth part properly qualified with an understanding of Righteousness, or Liberality. It was only then that the candidate is ready to receive the rights of emancipation.

Harran was also the home of a school of translators who specialized in Greek mathematics and astronomy. This was a privileged sect under the well-known teacher *Thabit ibn Qurra*, a Sabian Syriac-speaking translator and scholar working in Baghdad who became one of the great names in the history of Islamic science, especially in mathematics, astronomy and medicine.

His name derives from the same root, *Kûr*, as the furnace and smithy-god. The school transmitted ancient Pythagorean wisdom to the Muslim world until at least tenth century CE when visited by the Arab writer Al-Masudi.[480] The school of *Thabit ibn Qurra* had a major part in the preparation of the romances of the Holy Grail, which had such a profound influence on the Knights Templar.

Another mysterious esoteric school called the *Sarmoung Brotherhood* existed near Harran.[481] In his book, *Meetings with Remarkable Men* George Gurdjieff claims to have met with the strange Brotherhood in the late 1890s while living in Bukhara in western Uzbekistan.[482] He approached their secret monastery blindfolded. This secret headquarters was probably in the region of Nusaybin, also known as Nisibis, which lies south of Lake Van, about 200km East of Harran, on the Turkish border with Syria.[483] This school seems to be an archetype of the many forms of esoteric schools that existed over thousands of years in the same area.

The Persian word *Sarmoung* means both *bee* and *purified head*. It is associated with traditional wisdom and those that transmit the mysterious power of Zoroaster. Sufi adepts use the analogy *to make a head of gold* to refer to ritual alchemy. We shall see in Chapter 18 how the Knights Templar also revered a metal head.

Zoroaster was most probably born in the region of Uzbekistan around 1800BCE to 1600BCE. Uzbekistan is north of Bactria, the Jewel of Iran, where the priestly proto-Israelite tribe, called the Calani, lived before moving to the Anatolian Commagene.[484] Northern Afghanistan, then called Uttara Kuru, and was a great center of learning.[485]

The red sand deserts of Kiz'il-Kum in Uzbekistan and Kara-kum in Turkmenistan also lie in this region. The Afghan Hindu Kush and Tajikistan Pamir extensions of the Himalayas border these vast deserts in the west and south respectively. In the north, the deserts cease at the great

Oxus (Amu Darya) and Jaxartes (Syrdarîya) Rivers and the Aral Sea. By 100BCE, the famed cities of Bukhara and Samarkand were part of the Silk Road. Yet, as we saw in Chapter 4, itinerant groups crossed these deserts many thousands of years before this time. Hundreds of ancient ruins in this early crucible of the Indo-Hittites are yet to reveal their secrets.

Zoroastrian cosmic dualism is the earliest form of dualism exemplified by Zoroaster. His name means the *living star* or *stream of the star*. Zoroaster bears a great affinity with the Egyptian Thoth and Hermes Trismegistus.[486]

Simple Zoroastrianism is cosmic or monarchical dualism. The *Good Religion of Ahura Mazda* maintains the world, which is a *Good* creation of God.[487] However, evil, sin and death constantly assail it. *Ahura Mazda* originally had a *perfectly good* son called *Spenta Mainyu*. Later, this Good son amalgamated with *Ahura Mazda* as the *Holy Spirit*. *Ahura Mazda* also had a *perfectly bad* son called *Angra Mainyu* or *Ahriman* who later became the rebel Watcher Azazel and ultimately became *Satan*. *Angra Mainyu* cannot help being evil because it is his predestined fate.

The *Good Religion of Ahura Mazda* maintains that throughout life the moral choice between *Truth* or *Good*, and *Untruth* or *Evil*, confronts man. Death brings judgment. Those found *Good* are elevated to the *House of Song*. The *House of Worst* receives those who chose *Untruth*. A mixed region called *Hamistagan* awaits those people whose deeds are in precise balance.

Shakespeare had an excellent grasp of the *Good Religion*. In *Hamlet*, the King's ghost could not pass to its rest because the poor king had not completed the task of shifting the balance of his acts toward *Good*. He was condemned to a long age of misery, darkness, ill food and the crying of woe.[488] Indeed, it was a vile crime to put any person into such a heinous situation, even worse than regicide.

Through adherence to the *Good Religion*, through good deeds, piety and righteousness, man cultivates the divine element in himself to become a *Good Man*, *friend* and *helper of the gods*.[489]

*Good* is destined to overcome *Evil* at the *end time*. This is twelve thousand years from the creation of the world. At this time, Ahura Mazda will resurrect the dead for final Judgment by pure fire and molten iron.[490]

Man is an intrinsically *Good* creation destined for immortality in Paradise. A virgin born savior called the *Saoshyant* will save humankind

from evil with the *elixir of salvation*. This elixir will purge all deceit, evil and untruth.

In this *elixir of salvation*, we can see the Philosophers' Stone, *manna* or *dew*. An early proto-Jesus also emerges from the amalgam of *Ahura Mazda's* perfectly good son *Spenta Mainyu* and the virgin born savior, the *Saoshyant*.

East of Harran is the famous *Hierothesion* temple, built by the Commagene's most famous king, Antiochus I Epiphanes. He succeeded his father Mithridates in about 69CE. The *Hierothesion* displays a famous relief of Antiochus I *shaking hands* with Hercules in a way familiar to Freemasons. An abundance of evidence leads to the conclusion that Antiochus I was a leader of one of the mystery brotherhoods of the Commagene, such as the fabled *Sarmoung Brotherhood*.[491]

Yet, there are many other possibilities of brotherhoods because the religiously tolerant Persian nobles had widely settled the interior of Anatolia after the invasion of King Cyrus in 546BCE. The successors of Cyrus claimed divine kingship through the grace of Ahura Mazda. For this reason the nobles would have enthusiastically supported the tolerant Zoroastrian philosophy. This same tolerance saw the Jews repatriated to Jerusalem, protected from the Samaritans and with sufficient funds to rebuild the Second Temple.

Ostanes the Mede, Xerxes' (519-465BCE) brother-in-law, was a well-known Persian Magus and local administrator or *satrap*. Pliny the Elder and Georgius Syncellus of the ninth century CE note that Ostanes was known as *the master of all magi*, a father of alchemy and of medicine, mineralogy and botany. He taught priests and philosophers at Memphis in Egypt.[492] The great Jewish alchemist Maria the Jewess was reputedly a student or fellow instructor of Ostanes. She gave her name to the ubiquitous cafeteria bain-marie, the vessel of Mary. A cook fills a bain-marie with hot or boiling water and then places another vessel in it to slowly cook or keep hot.

Another prominent sect in the area was the *School of the Persians*. Expelled from Edessa by the Romans in 489CE, the school relocated to Nusaybin.[493]

The Christian Emperor Justinian closed down Athens' Platonic Academy in 529CE. The philosophers Damascius and Simplicius relocated close to Harran. Simplicius was a follower of Xenophanes' Eleatic School. These philosophers would have greatly enriched society

in and around Harran, strengthening its focus as the epicenter of hermetic thought.

The work of Eudoxus of Knidos showed that the philosophies from Persia, Greece and Egypt combined in Harran. Eudoxus was a contemporary of Plato in four hundred BCE but known only through the writings of Aristotle and Simplicius. Studying in Heliopolis, he prepared sections of Euclid's Elements of Geometry and was renowned as the greatest of all Greek astronomers. He reputedly introduced Persian Zoroastrianism to the Greeks. Pliny the Elder noted that Eudoxus believed Zoroaster lived six thousand years before his time. The presence of these great men in the Commagene demonstrates a depth and breadth of religious and philosophical tolerance that is arguably as great as in any other country at any other time in history.

The city of Harran has always had the special and mysterious status of a sanctuary. The Crusaders who held Edessa until 1146CE never invaded nearby Harran. Crusader arches and Gothic structures in the city may pre-date the introduction of Gothic architecture into France.[494]

Sir Christopher Wren, the renowned architect of St Paul's Cathedral in London, attributed the majesty of Gothic architecture to Knights Templar and other Crusaders in bringing back Muslim ideas on science and architecture from the Near East:[495]

> *What we now vulgarly call Gothik ought properly and truly to be named the Saracenick Architecture refined by the Christians.*

Yet, religious tolerance in Harran had effectively ended some one hundred years before the Crusaders. The Seljuk Turks occupied Baghdad in 1055CE. The Sabian Schools of Baghdad and Harran made their way to Constantinople where Michael Psellus was leading a Platonic revival.[496] Michael Psellus later became Prime Minister of Constantinople.

Although the Sabians of Yemen are quite distinct from the Sabians of Harran, there are many reasons to consider a strong connection between the two groups. The Sabians of Yemen claim to have derived from the prosperous city of Ma'rib in South Arabia. Many Arab tribes at the time of Mohammed claimed they took to the desert when their old and wealthy civilization in South Arabia declined. They were the Musri, which we discussed in Chapter 5.

This region in South Arabia was *Saba* to the Israelites and pronounced *Sheba*.[497] Saba or Tsaba referred to an Arab version of Hindu Brahmaism. Tsaba, in Sanskrit, means Assembly of the Gods. The name

*Saba* also relates to *Caba* as in *Kabbalah*.[498] A colony of Brahmins from India founded one of the shrines in the Kaaba in the Temple of Mecca. The Brahmins made pilgrimages to worship Brahm and Abraham for several centuries after his time.[499]

Today, some Israeli-born people are proudly nicknamed *Sabras*, meaning *tough on the outside and tender on the inside*.

From a Biblicallament for the city of Tyre, we know that both Harran and *Saba* or Sheba traded in similar goods:[500]

> *Harran, Canneh and Eden and merchants of Sheba, Asshur and Kilmad traded with you. In your marketplaces they traded with you beautiful garments, blue fabric, embroidered work and multicolored rugs with cords twisted and tightly knotted.*

Two other groups of Sabians also lived in Mesopotamia. These were the *Soba*, or Syriac Semites of Northern Mesopotamia, and the *Subbhas* who moved from Harran to Southern Mesopotamia. The Sabians also include the Mandaeans that followed John the Baptist and the Nazarenes.[501]

All of the Sabians of Yemen, *Soba*, Nabateans and the Sabians of Harran followed a similar complex system of astral worship. The premier god was the Moon God who ruled over the god of the sun and the seven planetary gods.

Ma'rib, the capital of the Sabians of Yemen, had an imposing temple to the Moon God *Sin*. The Moon God was known by a number of names such as *'Illumquh* by the Sabians, *'Amm* and *'Anbay* by the Qatabanians, *Wadd* (or *love*) by the Minaeans and *Sin* by the Hadramis.[502] The Moon God is the progenitor of the ancient Arabian high God *al-Llah*. Like El, his name simply means God and it is represented by the crescent moon. This is the symbol we see on the Arabic flags and in many paintings of the Virgin Mary based on the vision of John of Patmos:[503]

> *A great and wondrous sign appeared in heaven: a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars.*

Diodorus Siculus notes of the Sabians of Yemen:[504]

> *This tribe surpasses not only its neighboring Arabs but also other men in wealth and in their several extravagances besides. For in the exchange and sale of their wares they, of all men who carry on trade for the sake of silver they receive in exchange, obtain the highest price in return for things of the smallest weight. Consequently, since they have never for ages suffered the ravages*

*of war because of their secluded position, and since an abundance of both gold and silver abounds in the country, … they have embossed goblets of every description, made of silver and gold, couches and tripods with silver feet, and every other furnishing of incredible costliness, and halls encircled by large columns, some of them gilded, and others having silver figures on the capitals. Their ceilings and doors they partitioned by means of panels and coffers made of gold, set with precious stones and placed close together, and have thus made the structure of their houses in every part marvelous for its costliness; for some parts they have constructed of silver and gold, other of ivory and the most showy precious stones or of whatever else men esteem most highly.*

The Nabatean group was a second prominent Arab culture, centered on Petra in the Southern Sinai in the land of the Edomites. They traded with the Sabians of Harran over the period six hundred BCE to four hundred BCE.

The Sabians of Yemen and the Nabateans had a very close affinity because both claimed the crucial female line of descent to Ishmael through Bashemath, the wife of Esau. Esau and Bashemath gave birth to Ruel the Midianite. Also called Jethro, he was Moses' father-in-law. Ruel then became a priest of Yaho the Moon God. Many biblical scholars believe that Moses was also a priest of the Moon God. The headdress of the Levite priests seems to confirm this as it displayed the crescent moon of Sin.

The Nabatean storm god was *Duchares* who was later identified with Dionysus. Like Yahweh, the Nabateans worshipped *Duchares* on high rocky places. However, both *Duchares* and his consort, the fertility goddess, were subservient to the Moon God. We continue to see the triple character of God represented by three deities.

A perfect ashlar or square block of stone often represented the three dimensions of this divine triad. Similarly, the Holy of Holies was a perfect cube in King Solomon's Temple that symbolized the wholeness of God.

A Rabbinical tradition joins the Sabians of Harran and the Nabateans through one of the Kings of the Edomites who reigned before there were any kings over the Israelites.[505] The King was *Mezahab* after *mezahah*, which means the water of gold or aurum potable.[506] The

Israelites never bestowed an important name such as *Mezahab* at random. It was in recognition of an important event or connection.[507]

From aurum potable and the words of Diodorus Siculus, we can detect a metallurgical link of gold between Harran and Ma'rib.

*Mezahab* may also be a half-hidden cipher name of Yahweh. In a similar way, modern computer encryption halves its cryptographic key for security. At least one thousand years ago Massoretic authors halved Yahweh's name and encrypted it with the Atbash Cipher. The last four letters of *Mezahab* make *Ahab*, which is Hebrew for *like the Father*. The Atbash Cipher hides the first two letters *MTz*, which are Yd He, and the first two letters of YHWH (see Appendix 10 for a description of the Atbash Cipher).

Similarly, Mitzvah (MTzWH), which means Commandment, deciphers to Jehovah (YHWH). Like the Egyptian God Amun, the name of YHWH signifies *He Causes to Become*. Yahweh achieves this from the Hebrew verb *hawah* (HWH) that means *to become*. Again, as with Amun, the priests hid from view Yahweh's full name.[508]

There is still a tribe of Sabians of Yemen in Oman on the Arabian Peninsula. They claim to descend from a great race comparable to the Egyptians, Babylonians, Persians, Greeks and Romans. The tribe gathers frankincense resins in the old way. Frankincense resin was in such demand that it was equal in value to gold in ancient times. Due to the wealth from frankincense, the Romans designated the land *Arabia Felix* or *Fortunate Arabia*.

There is a final intriguing parallel between the Commagene and Yemen. As we have seen with the dual Sabian populations, there were also two cities of Dilmun. One is on Bahrain Island and the other in the Commagene in Anatolia.

The Sumerians believed they came from the former, the island of Dilmun, where the kings *lived before the flood*.[509] Geoffroy Bibby located this legendary Dilmun on Bahrain Island, just off the Sinai Peninsula, in 1956. This Dilmun was a city, the size of the Babylonian city of Ur, with its own seals and other commercial objects similar to Ur. It had a sophisticated underground water supply that allowed it to become a large trading centre between Ur and Mohenjo-Daro on the West Bank of the Indus River in Pakistan.[510]

Sites on the coast of Pakistan at Dwaraka, in the Gulf of Kutch, and on India's coast in the Gulf of Cambay, suggest a long tradition of advanced pre-inundation civilizations in the region. The underwater city

in the Gulf of Cambay raised considerable excitement when India's National Institute of Ocean Technology discovered it in January 2002. Marine archeologists speculate that it is at least 7,000 years and perhaps 9,500 years old.

The second Dilmun lies at the headwaters of the Tigris River, just beneath Lake Van, near Bitlis. [511] The Dimila (Zâzâ) Kurds still live in this ancestral homeland of Dilamân or Daylamân.

We look in more detail at the turbulent period up to the time of Jesus in the next chapter. This will underpin the Gnostic and hermetic interpretations of alchemy that are to come.

# Chapter 9 Hasmonaeans, Pharisees & Zaddoki

By the time of King David, the power of the sacrificing Levite and Aaronic priests was waning. David created an additional High Priest position alongside the High Priest of Aaron who was Abiathar. He installed a local Jebusite called Zadok in this position to administer the religion of Yahweh.[512] The Jebusites were elite Hurrians. Zadok, or Sadak, a supernaturally endowed snake priest of Brahm, traced his ancestry to the legendary Melchizedek, Abraham's teacher of a millennium before.[513]

About four hundred years after David, King Josiah and the Zaddoki expelled the Aaronic High Priesthood altogether.[514] After the return from Exile, Zerubbabel and Jesus ben Yehozedek, the Son of the Zadokite High Priest who had recommenced control of the Temple, rebuilt the Second Temple.

Then, in 444BCE, Nehemiah ejected the Zaddoki from Temple Mount. His reasons are unknown although the implication is that the Zaddoki were out of touch with the assembly in Jerusalem. However, the Zaddoki were still present one hundred and fourteen years later when the Assyrian Greeks forcibly removed the High Priest Onias III in about 330BCE. The Zaddoki continued to support the Onian High Priesthood.

The *Dionysian Artificers* who settled in Israel sometime before one thousand BCE founded the *Cassidens* or *Assideans* that later became the *Chassidim*.[515] They claimed to possess a special knowledge unknown to the mass of the people and the true knowledge of the scriptures transmitted to their order by Moses on Mount Sinai.[516]

While this knowledge relates to *Liberality*, discussed in Chapter 7, it would also have included those laws first revealed to Moses in the wilderness. These were the Mosaic rules governing tithes, shewbread, wine-libations and sacrifices.[517]

The Chassidim developed a particular system of written and oral law that brought them respect as a school of interpreters of the Law. On return from the Exile, the Chassidim adopted a moral code formulated by the descendants of the Aaronic Priests.[518] From the *Chassidim* arose the Pharisees and Rabbinical Judaism. The Sons of Zadok are mutually exclusive; the line of Zadok does not include any of the twenty-four Aaronid clans.[519]

The commitment of the Chassidim to the common law led them

to resist all Greek and other foreign influences that undermined their depth of tradition. Consequently, the Chassidim of this period supported the Maccabee Revolution because the Maccabean-Hasmonaeans upheld Divine Law.

The Hasmonaeans led the tribe of Jehoiarib, which was the premier priestly family of the twenty-four families that constituted Judaism. They took their name from Hasmon, or Asmon, the great grandfather of Judas ben Mattathias. For his success in the 167BCE Jewish War of Independence, Judas ben Mattathias earned the *nom-de-guerre* of *Maccabee*, meaning *Hammer of God*. The term *Maccabee* derived from the shape of the Tau-cross. The makkabah, which is a hammer or pick, is similar.[520]

With the Jewish War of Independence won, the Maccabees claimed the priesthood of the Temple. Syria, although defeated, accorded them religious freedom in 163BCE and in 142BCE granted political independence. With this Simon, son of Mattathias achieved recognition as High Priest Ethnarch of the Jews (142BCE-134BCE).

The Maccabean-Hasmonaeans grew even stronger. Following recognition of Simon as the High Priest Ethnarch of the Jews, the Maccabees gained royal aspirations. They assumed the throne as Priest-Kings with popular encouragement by the fourth generation 103BCE to 76BCE.

In contrast to the Chassidim who supported the Maccabean-Hasmonaean High Priesthood, the Zaddoki party rebelled against these interlopers. The Zaddoki claimed they profaned the Temple. Circumcision and sacrifice were two of the main issues at stake. The Zaddoki again found they were out of step with the Great Assembly. They introduced their eponymous ancestor Melchizedek into the Book of Genesis and Psalms and moved to the wilderness of the Dead Sea.[521] There the Zaddoki society lived in the exile of Qumran and other Dead Sea villages as the purified Melchizedekian sect of the Temple.

A separatist group of Chassidim called Parushim, or Pharisees in Greek, evolved about the time of the Maccabee John Hyrcanus I, who was High Priest and Ethnarch from 134BCE-104BCE. These Pharisees were deeply affected by Zoroastrianism as implied by their Hebrew name *Farsi*, which means *Persian*. The Pharisees directed and measured all state, public and political affairs by the standard of Mosaic Law. They disregarded the Hasmonaean-Maccabees and the priestly-aristocratic Zaddoki. Mosaic Law and Pharisee interpretation formed a new cosmic

system of Jewish common law.

The Zaddoki or Jewish Christians sect was originally a subset of the Pharisees.[522] Yet, there was little empathy between the Pharisees and Jewish Christians or Zaddoki, whom the Pharisees regarded as *sectarian* despite their common heritage.

Even though the Pharisees were an offshoot of the main body of Chassidim, they regarded the Chassidim with the same suspicion as the Zaddoki. However, the Moreh Tzedek had taught the importance of the future Zadokian High Priest, the Meshiach of Aaron. His followers originally formed the Zaddoki Party. The Pharisees believed that the Chassidim who came after the Moreh Tzedek improperly denied the importance of the Temple and daily sacrifice. In addition, they improperly maintained that a righteous life and prayer should satisfy the needs of sacrifice.

Criminal jurisprudence was rigorous under the Maccabee-Hasmonaeans. When Herod the Great seized power from the Maccabees in 36BCE, he replaced the Great Sanhedrin with a Pharisee-orientated Sanhedrin, most likely under the great humanist Pharisees Hillel and Shammai. Herod declared a festival on the day he abolished the Great Sanhedrin.

After gaining control of Jerusalem, Herod the Great ordered the drowning of the last Maccabean High Priest Jonathan (Aristobulus III) in 36BCE. Jonathan was Herod's own brother-in-law. Herod then executed all Hasmonaean-Maccabeans within his reach. This included Herod's own wife, the Maccabean Princess Mariamme, and their two sons.

Herod promptly appointed Boethus from Egypt as his High Priest and married the daughter of Boethus, another Mariamme. He then made political appointments of non-eminent families to the Temple and the Great Sanhedrin. The Pharisees called them Sadducees, again meaning sectarian. Thus began a rigid and uncertain period of Herodian-Sadducee administration.

The newly aristocratic Herodian-Sadducees included absentee property owners who lived in splendor while their tenants absorbed taxes on agricultural production. The Romans imposed a tax of twenty-five percent in addition to a twenty-two percent levy imposed by the Temple. There was a running stream of abuse between the Herodian-Sadducees property owners and their tenants, the Galileans. Talmudic commentaries advised true Jews not to let their daughters marry the people of the land *because they are unclean animals*. Rabbi Eleazar said *The enmity of a*

*common person toward a scholar is even more intense than that of the heathen toward Israelite*. He suggested butchering common people on the most holy day of the year, a day forbidden to kill animals. Rabbi Joahanan added that *one may tear a common person to pieces like fish*.

The Herodian-Sadducees had little empathy with the spiritual mission of the Jews. They upheld the importance of sacrificial rituals, regarded the literal Torah as sole authority and denied the immortality of the soul, resurrection after death and the existence of angels.[523] Josephus notes that the Herodian-Sadducees even showed a harsh and disagreeable spirit in their relationships with each other.[524]

The Herodian-Sadducees proved no friends to the Zaddoki whom the Maccabean-Hasmonaeans had supplanted. The office of High Priest carried with it presidency of the Great Sanhedrin and responsibility for suppression of revolutionary doctrine. Herod and his Sadducee High Priest turned a ruthless blowtorch on their opponents including the Zaddoki.[525] As with the Jonathan in 36BC, all potential claimants for the position of High Priest were marked for particular vengeance.

This policy was still in force when Annas, father-in-law of the High Priest Caiaphas, led the Great Sanhedrin to condemn Jesus the Nazarene to death for blasphemy. His crime was revolutionary insurgency and a valid Zaddoki claim to both the throne of Israel and position of High Priest. The same set of circumstances had already led to the death of Hezekiah and his son Judas the Galilean. It was also the reason that John the Baptist was beheaded. In 62CE, the High Priest Ananus ben Ananus had the next leader, James the Righteous, stoned for the same reason. Josephus wrote that their persecution was *not so much because they claimed the throne, but because they were entitled to it.*

At the time of Herod, the Pharisees administered the Jewish legal system as Presidents of the Pharisaic High Court. There they dispensed Mosaic Law, ran the world system of synagogue worship and were responsible for suppression of heretical doctrine. Due to their absence from the political arena and importance in maintaining the fabric of Jewish society, the Pharisees became the only religious group tolerated by the Romans after the destruction of the third Temple in 70CE. Almost by default, the Pharisees became the sole religious authority of Israel. The absence of the central Temple was not an issue for the Pharisees because they were a cult of the legal system, not of the Temple. From the Roman perspective, the most important point was that they were not nationalistic militants.

Rabbinical Judaism subsequently developed from the Pharisees. The Rabbis continued to demonstrate three of the characteristics we have come to expect from the Indo-Hittite compression. They supported *oral tradition*, believed in the *immortality of the soul*, and sought to eliminate the matriarchal religion of the Great Triple Mother Goddess and frowned on so-called messianic bloodlines.

The Pharisees developed standards of jurisprudence to such a degree that they recognized man as fallible and an unlikely paragon of virtue. They defined greatness in a sovereign as mercy in the judgment of others and greatness in a man as overcoming one's own inherent bad side and doing Yahweh's work. Indeed, the Pharisees took pride that many of the Torah's great personae were seriously flawed.[526] Awkward Moses depended upon Aaron for strong leadership. After disobeying Yahweh, Moses died before reaching the Promised Land. Lecherous David coveted his neighbour's wife and sent the unfortunate cuckold to certain death. So stained with war and death was David that Yahweh prevented him from building the Temple of Peace. Solomon tolerated many foreign wives sacrificing to false gods. Fratricidal Cain, fraudulently misleading Jacob, cowardly Jonah, inept Rehoboam, the list goes on.

Now, the Pharisees descended from Benjamin. This provided them with a great depth of tradition and legitimacy because Benjamin was the last son of Jacob and Rachel in Harran. Another Benjamite, *King Saul*, was the hero who delivered Israel from the Philistines.[527] Finally, Judah and Benjamin were the only two tribes that remained faithful to Rehoboam, the son of Solomon.

We have seen that the term Sadducee, as used by the Pharisees, means sectarian and potentially heretical. This generic term encompassed all sectarian groups including the widely differing Herodian-Sadducees, remaining Maccabean-Hasmonaeans, Chassidim and Zaddoki. These various groups were so completely unrelated in philosophical perspective that it is not very helpful to refer to all of them as Sadducees.

In the next chapter, we use this background to understand Jesus the Nazarene from political and religious perspectives. He was one of the many brave messiahs of the Hasmonaean-Zaddoki in the turbulent time of Roman occupation.

# Chapter 10 Zaddoki & Jesus

All the priestly preservers of the holy traditions, including those of the Canaanite holy traditions, traced their heritage to Zadok. In his work about Phoenician religion, Eusebius of Caesarea described the association of Sydek (Zadok, the Just One) with Taautos (Thoth) and Esmun, who is Asklepios (Asclepius):

> *From them were born Misor and Sydek, which means agile and righteous. From Misor was born Taautos ... From Sydek were born the Dioscurs or the Cabyrs … Sydek, who is called the righteous ... became father of Asklepios. These events were written down for the first time by the seven sons of Sydek, together with their eighth brother, Asklepios, following the instructions of the same god Taautos.*

The sectarian Zaddoki groups during the turbulent Herodian times were harsh and uncompromising in their Judgment. Many biblical passages can be read either as ritual mysteries of rebirth or as messianic nationalism. The Zaddoki chose the latter. They were messianic, apocalyptic and believed in Holy War.

The Zaddoki were comprised of four main sub-groups. These were the Essenes, Zealots, Sicarii and Nazoraeans. The purist Melchizedek Zaddoki was a smaller, less defined group that practiced the Mysteries. They took their name from the root Z-D-K, meaning *Righteous*, and wandered the Dead Sea communities such as Qumran teaching the Kabbalah and passing on arcane knowledge by word of mouth.[528]

The scholarly Essenes had Academies at Engedi, Callirrhoë & Modein. The Essenes were pacifists in the same as way as the Edomites. Diodorus Siculus says of the Edomites:[529]

*They have no poor amongst their kind, they honour the meek and disposed, and they value mercy, peace and forgiveness of transgressions.*

Although closely related, there were many significant points of difference between the Essenes and Zaddoki. One was the Essenes' abhorrence of Temple sacrifice.[530] Thrice daily, the Sadducees pleaded with God to: "Send thy curse, O God, upon the Nazarites!"[531]

The Zealots constituted the Lower Priesthood of the Essene Order. Josephus called the Zealots the fourth Philosophy. The other three were the Herodian-Sadducees of the Great Sanhedrin, the Pharisees and

the Essenes.

As fanatical Maccabean-Hasmonaean royalists, the Zealots sought restoration of the Hasmonaean monarchy. Their name came from the Zeal for the Covenant of Aaron's grandson Phineas. In sparking the Hasmonaean-Maccabee revolution, the High Priest Mattathias cleaved the head of an Assyrian official. In doing so, he established the Zealots with his command:[532]

*Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.*

Two hundred years later, in the 66-70CE uprising, the Zealots decimated the High Priesthood of the Herodian-Sadducees. A proactive wing of the Zealots, called the Sicarii, held out for six years against the Romans at Massada. It seems that amongst them was Jesus of Gennesaret, aged eighty. He was the last rightful inheritor of the Hasmonaean Kings of Israel. Some people believe Jesus of Gennesaret is the same person as Jesus the Nazarene.

His faithful general Mennahem, grandson of Judas the Galilean, failed to recapture Jerusalem in 66CE. With Qumran reduced to ruins in 68CE, Jesus of Gennesaret and nine hundred and fifty Zealots awaited the Roman onslaught at Massada. It came on 15 April 73CE, after three years of exhaustive Roman earthworks. Jesus of Gennesaret reputedly prepared a scroll on the eve of Massada’s defeat. It disappeared from excavations at Massada in 1964. However, General Yigael Yadin, who was in charge of the excavation, strenuously denies that this missing fifteenth scroll of Massada ever existed.[533]

Even more challenging, followers of Buddhism, Hindu and Mohammedan Islam believe Jesus escaped to India via an Essene college at Mayuam-i-Isa, meaning *The place where Jesus lived*, five kilometers from Damascus, and Anatolian Nisibis.[534]

The last of the four Zaddoki groups is the Nazoraeans. Also known as Rechabites, they reputedly provided daughters for the Sons of Zadok to marry. Jeremiah is the first recorded person to have called these Zadokites by the name Rechabites and to note their Zeal.[535] At different times, the Nazoraeans were Nozri, Nazarites, Nazarenes, Naassenes, Palestinian or Jewish Christians, the Jerusalem Community, Ebionites or The Poor.

The Nazoraeans have also been associated with the Nasurai priesthood of the Magi of Media, in present day Azerbaijan. Legend holds that their first priest was Enoch. He taught legendary King

Kiyumars, the first Indo-Iranian king who ruled from the *Mountain of Madai*.[536] *Mount Elburz* or *Harra* are other names for Mount Madai. It is located in the Taurus Mountains between the Commagene of East Anatolia and the Zagros Mountains of Azerbaijan.[537]

While the four main Zaddoki groups of Essenes, Zealots, Sicarii and Nazoraeans have significant inter-sectarian differences, they are collectively the Sons of Zadok, Zealots, Essenes, Jessaeans and Ossaeans.

The traditional meaning of the enigmatic letters I.N.R.I on the titular of Jesus' cross is *Iesus Nazareus Rex Iudaeorum* or *Jesus Nazarene, King of the Jews*. In the context of the Gnostic ritual of St George, which we shall investigate in Chapter 15, the letters could also mean the deceptively harmless *In Nobis Regnat Iesus* meaning *Jesus reigns within us*. The Jesuits gave these letters the exceedingly odd interpretation *Justum necare regis impios*, meaning *Just killing of the ungodly king*.

Another meaning, more alchemical, is set in the context of the temple Kur. I.N.R.I could mean *Igne Natura Renovatur Integra*, which translates to *Fire renews Nature*.[538] The *Vesica Piscis* is this fiery furnace of divine love and light. It is the *flame vessel of the Fish*.[539] The *Visica Piscis* has an obvious relationship to the female genitalia. It also suggests the old legends of the aquatic heritage of man, which we looked at from the perspective of genetics in Chapter 4 and will further investigate in Chapter 17.

The alchemists also noted that in Hebrew each letter of I.N.R.I represents one of the four elements.[540] *I* is Iammim, Water. *N* is Nour, fire. *R* is Rouach, the air. *I* is Iebeschah, earth.

Another major alchemical meaning is *Igne nitrum raris invenitur*, translated as *Fire is discovered in nitrum*.

These many esoteric religious and alchemical meanings illustrate once more the seduction of *hermetic drift*. Occam's Razor requires the simplest interpretation consistent with the facts. This is that Pontius Pilate insisted in the titular INRI to demonstrate the fate of future political and messianic leaders. The least complicated meaning of INRI is its traditional interpretation of *Jesus Nazarene, King of the Jews*.

Rabbis generally believe Jesus to be the messianic hopeful Y'shua ha Meshiach, a Nozri who lived for many years among the Essenes, who was born in about 100BCE and died in 70BCE.[541] The Nazarenes believed Jesus was the son of Judas of Gamalas, a Jewish prophet and military commander. Gruff rabbinical humor associates Judas of Gamalas

with Ben Panthera or Joseph Panther. A Ben Panthera of the first century was an auxiliary archer in the Roman infantry. His tombstone was at Bingerbrück in Germany and is now at Bad Kreuznach. It is inscribed:[542]

*Tiberius Julius Abdes Pantera of Sidon, aged 62, a soldier of 40 years' service, of the 1st cohort of archers, lies here.*

The legend in the *Sepher Toldos Jeshu* relates that Ben Panthera violated Mary (Mariam) the betrothed of John (Iohanan).[543] Mary conceived Y'shua, or Jesus ben Panthera. The child was an important person because he was the nephew of Queen Salome.[544]

Iohanan deserted Mariam and her newborn child so his uncle, the Rabbi Jehosuah Ben Perachiah, adopted him. Rabbi Elhanan initiated Y'shua into the secret knowledge of the Kabbalah.

According to the Talmudic authors of the Sota and the Sanhedrim, when King Janneus ordered the killing of all initiates, Jehosuah Ben Perachiah and the young Y'shua fled to Alexandria in Egypt. There a rich and learned woman received them. Y'shua found her beautiful, notwithstanding *a defect in her eyes*. This is a reference to Y'shua gaining the secret wisdom of Egypt. Y'shua declared his thoughts to Jehosuah Ben Perachiah who cursed him for following Egyptian ways and drove him away. Y'shua studied the Mysteries in Egypt for six years and the Egyptian priests consecrated him a High Pontiff of the Universal Secret Doctrine.[545]

When King Janneus' persecution ended, they both Y'shua and Jehosuah Ben Perachiah returned to Palestine. Y'shua practiced magic, which is interpreted as preaching there as an Essene priest,. Due to his illegitimacy, Y'shua was driven from the Synagogue and he took refuge for a time in Galilee.

The Rabbis wrote that Y'shua stole the Holy and Ineffable Name, the *Schamhamphorash*, from the cubic stone in the Temple's Holy of Holies. It had been placed in the Holy of Holies by King David, who found it in the foundations of the Temple. Y'shua copied the characters on the cubical stone onto a piece of parchment and hid it in his thigh. This refers to Y'shua's ritual laming, as we shall see below.

Then Y'shua went abroad, disclosing the great mystery of the Temple to ordinary people and astounded people with his miracles: raising the dead and healing the leprous and the obsessed. The *Sepher Toldos* records the allegory that Y'shua was unable to displace the cubical stone of the sanctuary so Jesus fabricated one of clay, which he showed to the nations and passed off as the true cubical stone of Israel, leading led

the people into idolatry.[546]

In 70 BCE, forty days after his messianic proclamation, the Sanhedrin imprisoned Y'shua for forty days, flogged him for sedition, stoned him for blasphemy and crucified him. This was in Lud, Ludd, Lydd or Lydda, a town about 25 miles from Jerusalem.

The Rabbis valued the law and always investigated their sources meticulously. They attributed great authority and antiquity to the Toledot Yeshu, also called the Sepher Toldos Jeschu. Ideas contained within this blasphemous tract can be traced to Celsus' second century CE attack on Christianity through Origen's rebuttal in the middle of the third century CE.

The Toledot Yeshu was only removed from the Talmud in 1520CE because of Christian indignation. Even then, the text was only replaced by circles and the story continued to be taught orally:[547]

*This is why we enjoin you, under pain of excommunication major, to print nothing in future editions, whether of the Mischna or of the Gemara, which relates whether for good or evil to the acts of Jesus the Nazarene, and to substitute instead a circle like this O, which will warn the Rabbis and schoolmasters to teach the young these passages only viva voce. By means of this precaution the savants amongst the Nazarenes will have no further pretext to attack us on this subject.*

The Talmud writes of Jesus Nazarene as both Jeshu-ha-Notzri and Balaam the Lame:[548]

> *…Commentators refer to Jeshu-ha-Notzri [i.e. Jesus] by mention of the wicked kingdom of Edom, since that was his nation. … He was hanged on Passover Eve. … He was near to the Kingdom [i.e. in order of succession].*
>
> *Balaam the Lame [i.e. Jesus] was 33 years old when Pintias Robber [i.e. Pontius Pilate] killed him. … They say that his mother was descended from princes and rulers, but consorted with carpenters.*

Jesus' royal lineage was important for his coronation as *King of the Jews*. His coronation used the ancient formula described in Psalms:[549]

> *I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

The Jewish Nazarenes and Essenes considered this violently laming coronation essential in the creation of a Messiah. Through this

ceremony, the priests physically crowned Jesus as king of the *Houses of Judah, Benjamin and Levi*. However, until his anointing at the completion of the coronation, Jesus was merely a man. The act of coronation conferred upon him the incarnate status of *perfect man, Son of Man and the Second Person of the traditional Indo-Hittite male Trinity*.[550] Thomas' Gospel defined Jesus' rights as those of a Messiah, mutually exclusive to both Caesar and God:[551]

> *They showed Jesus a gold coin and said to Him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give Me what is Mine."*

The unusual personal reception of Jesus, a non-Roman citizen, by Pontius Pilate confirms Jesus as more than just a local insurgent. The I.N.R.I titular placed on the cross by Pontius Pilate was not derisive but exactingly affirmative of his political status as a King and a dire warning to those that might follow.

Yet, in the end, Jesus did not fulfill the prophecy of Ezekiel. He did not die by the sword as expected. Instead, he was crucified somewhat like his namesake predecessor Jesus ben Panthera.[552]

For the Jewish Nazarenes, their Messiah Jesus had fallen short of millennium expectations. In contrast, the Greeks, led by Paul, saw not all was necessarily lost.[553] He was an initiate of the Mysteries and reverted to the ancient Afro-Asiatic definition of kingship in lieu of the Indo-Hittite. This meant that Paul defined Jesus as perfect from birth, rather than from his coronation. He was *One with the Father*, as in the Afro-Asiatic religion of the Mother Goddess. Jesus' death by crucifixion was a recognizable part of her age-old sacrificial king ritual.

In crucifying Jesus, the Herodian Sadducees made a dreadful tactical error that has haunted them for two thousand years. Good King Josiah (640-609BCE) had prohibited crucifixion, declaring that it extinguished the soul. In undue haste to send Jesus' soul to oblivion, the Herodian Sadducees failed to recognize that crucifixion made Jesus' mode of death an Afro-Asiatic celebration of the sacrificial king ritual. Ironically, this was the very ritual Jesus sought to annul.

Over the next forty years, the Romans ruthlessly purged Jewish nationalism. They nevertheless saw Paul's intellectual version of Christianity as very close to their own Mysteries such as those of Mithras. Jewish and international Christians who moved from Jewish nationalistic militancy to Paul's new Afro-Asiatic and pro-Roman framework

survived. A combination of Pharisee Rabbinical law in Israel and international Pauline Christianity abroad became an expedient political solution to the Jewish Question. As we saw in Chapter 6, this situation had its roots in a failed coup in the Egyptian Delta over one thousand years before.

Indeed, the holy unspeakable Name of God JHWH supported Paul's Afro-Asiatic conclusion.[554] As we saw in Chapter 7, the First Person of the male Indo-Hittite Trinity is *Light*, meaning God, indicated by *H*. *W* meaning Peace represents the Second Person, Jesus, *begotten by the Father before the entire world*. The Third Person of the Trinity given by the letters *JH* is *Light and Life*, the formula for the *Virgin and Son*.

The determination to identify Jesus with the Trinity, a heresy in itself to the Jews, had the unanticipated result of exploding into a plethora of Christian heresies. Some related to the righteous indignation that non-Jews had deified a man. Stubborn messianic zeal regrouped where it could. Cults of the Triple Goddess also adapted to the new paradigm and perpetuated the myth as a legitimate disguise for their practices. The Mysteries practiced around the known world looked on with condescension but mild support.

The Gnostics subscribed neither to the theory that the *Trinity is One*, nor that Jesus was a myth. The Gnostics believed that Simon of Cyrene, the Traitor, died in place of Jesus.[555] They followed Basilides of Alexandria who taught that Simon Magus had written:[556]

> *There is no resurrection of the flesh but that of the spirit only. And that the body of man is not the creation of God; and also concerning the world, that god did not create it, and that God knoweth not the world, and that Jesus Christ was not crucified but it was an appearance, and that he was not born of Mary, nor the seed of David.*

The Gnostics saw Simon of Cyrene as the *Messenger of the God of Justice* who sought to inflict a harsh and impossible law on man. In a curious anti-cosmic interpretation, they believed that Lucifer had Simon of Cyrene slain to protect men from oppression. This extraordinary interpretation will become clear in Chapter 15 when we look closely at the Gnostic Knight Rose Croix in his role with *St George and the Dragon*.

The plethora of Christian heresies also included *Virgin Worship* called *Hyperdulia*, *Marianity* or *Mariology*. Despite the bloody efforts of both the Church and Puritans to eliminate it, *Virgin Worship* is still widely practiced today.[557]

*Virgin Worship* later became integral with Church theology. This was apparent at the coronation of Medici Pope Leo X. He paraded from the Vatican to the Church of the Lateran for the ceremony. The Florentine physician Gian-Giacomo Penni described how this grand procession passed through a magnificent new arch endowed by the banker Agostino Chigi. Priceless marble, alabaster and porphyry treasures of pagan Rome adorned it. On the approach to the arch, Pope Leo X read a message written in gold:[558]

*The time of Venus has passed: Gone, too, is Mars*
*Now is the rule of Minerva.*

Immediately through the arch, Pope Leo X encountered a beautiful Greek statue of Aphrodite with the rest of the message in gold:

*Mars has gone and Minerva Reigns*
*But Venus still our worship claims.*

Indeed, in 1964, the Roman Catholic Church finally succumbed to popular pressure for *Virgin Worship*. Pope Paul VI elevated the Virgin Mary to *Mater Ecclesiae*, the *Mother of the Church*.[559] From that moment, those of the Roman Catholic faith could only speak to God the Father through *Mary the Redemptress*.

Perhaps the Medici Pope Leo X made the greatest Papal *faux pas* of all time when ebullient and jesting, he quipped to the Venetian scholar Pietro Bembo:[560]

*How very profitable this fable of Christ has been to us through the ages.*

We look at the survival of ancient Melchizedek traditions in Southern France in the next chapter.

# Chapter 11 Melchizedekians and Merovingians

King Mel-chi-zedek the Jebusite is one of the most mysterious characters in all biblical myths. The Book of Genesis identifies him as a sacred Priest-King of Salem at the time it was in Hurrian or Amorite hands. The Hindu's know him as Melik-Sadaksina, the great son of a Kassite king and magical priest of Brahm, who was Abraham's teacher.[561]

Another of Melchizedek's names is Adoni-Zedek after the city god of Salem and King of Righteousness.[562] The Ammonites called him Zaduk.

Melchizedek welcomed Abraham to Canaan after Abraham had returned from defeating Kedorla'omer:[563]

> *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

He is a famous immortal:[564]

> *Without father, without mother, without descent, having neither beginning of days, nor end of life.*

Priests after the Order of Melchizedek are prominent over the millennia. One of the last Biblical references is when King David appoints Zadok as a joint high priest with the Levites. The final identification with Melchizedek occurs with Jesus. Among the many messianic aspirants of the time, Jesus was a particularly special messiah because he was a priest of Melchizedek.[565]

The precise geographical location of Melchizedek's Salem is unknown. Biblical publishers readily assume Salem is the current Jerusalem because of the forthright deconstruction of Jerusalem into *Jeru* and *Salem.*[566] Josephus records that Salem became Jerusalem after the time of Abraham.[567] As we saw in Chapter 3, Jerusalem was the city of *Salma the Son of Light*. It therefore seems logical that Salem would have been a sanctuary town similar to Harran in the North and perhaps Ma'rib in the South. Certainly, Abraham had a compellingly similar relationship of familiarity, sanctuary and tribute to both Harran and Salem.

The *Teacher of Righteousness* or *Moreh-zedek* of the Dead Sea Scrolls seems to be very much like *Mel-chi-zedek.*[568] Moreh and Moriah are the places of Yahweh's Covenant with Abraham. The Hebrew word *Marah* means *salt sea*.[569] Therefore, *Mor-Iah* and *Mor-Jah* translate to *God of the Sea* or *God of the Salt Water*. From this same root, *Moreh-zedek* translates as the *Water of Righteousness* or *Dew of Righteousness*.

In the Damascus Document, known since at least the ninth century, the Qumran Covenanters *swallowed* the *Teacher of Righteousness*. He brings them a new Covenant with God.

John Allegro first recognized the importance of *swallowing* (from *teval$^{c}$a*) in 1970.[570] He related the names Jesus and Joshua to *dew* and the *semen* that heals and saves.

*Swallowing* is important in the Habakkuk *Pesher* (XI 4-5). The Wicked Priest pursues the Righteous Teacher to swallow him. *Swallowing* is again mentioned in connection with Wisdom in *Aaron A – 4Q541* (2.8):[571]

> *Behold a wise man will understand that I am seeing and comprehending deep Mysteries, thus I am speaking …. parables.*
> *The Greek will not understand, But the knowledge of Wisdom will come to you, for you have received … you will acquire*
> *Pursue her (Wisdom) and seek her and gain possession of her to swallow (her) down. Behold you will gladden many … many (will have) a place.*

A most important function of the Melchizedek priests at the time of the Exodus was to set out the *Bread of the Presence of God* on a golden table in front of the Ark of the Covenant, also called the Ark of Alliance. Moses decreed that the Ark should contain a quantity of the *Bread of Heaven* or *manna* found by the Israelites in the wilderness so future generations would see what it was like.[572]

> *And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.*

Somewhat oddly, Moses commanded a renowned goldsmith and architect called Bezaleel to prepare the *Bread of the Presence of God*. Indeed, Bezaleel was the same goldsmith Moses had commissioned to create the Ark of the Covenant. Coincidently, the renowned architect of King Solomon's Temple, Hiram Abiff, was not an architect in Biblical texts.[573] He was an expert artisan working in gold, brass and dyes.

Bezaleel and Hiram Abiff are also similar archetypes in other ways. Bezaleel's father is *Uri*, which means *Light*. This makes Bezaleel a *Son of Light*. Hiram's mother was a Naphtali woman from Dan. This probably identifies her as an Oracle or Priestess of the Benjamites. The Bible is more evasive with Hiram's father, only commenting that he was also a master artisan. Josephus gives us the information we expect, that Hiram's father came from *Ur of the Israelites*.[574] He confirms that Bezaleel and Hiram Abiff are precisely the same archetype, embodying an important story. In fact, Jesus' father Joseph is the same archetype. He is not simply a carpenter but an artisan in the archetypal sense.

Bezaleel also bears a remarkable similarity to *Azazel* (*'Azâzil* in Arabic) or *Shemyaza*, the leader of the fallen Watchers in the Judaic-Christian apocryphal Book of Enoch.[575] Just as *Prometheus* presented man with fire, *Azazel* released to humankind the secrets of metallurgy, the manufacture of weapons and jewelry, and the use of antimony in art and medicine. He also taught women the art of cosmetics, to be promiscuous and to enjoy sex. For these transgressions, God condemned *Azazel* to remain forever bound in the desert of Dûdâêl. As *Shemyaza*, he hangs upside down between heaven and earth in the constellation of Orion. The only known statute of this leader of the Watchers is in the choir of Rosslyn Chapel, in Scotland.

There seems to be a distinctly alchemical key in the Qumran and Biblical documents. For example, the duality of the mysterious *Sceptre and the Star* is analogous to the *red man of gold and his wife*, *the star of antimony*. They correspond to the coronation's Scepter of gold and Orb of antimony. Furthermore, they are comparable to the *Messiah of Aaron and Israel*. It is not surprising that the Covenanters had a metallurgical foundry with twenty-six tons of gold and forty-eight tons of silver at Qumran.

Using the philosophical circular-saw of Occam's Razor to limit the entities, the *Moreh-zedek* or the *Teacher of Righteousness* can be seen as a common alchemical archetype with the *dew* or *Bread of Life.* In the same way Melchizedek, the *King of Righteousness*, is an archetype for the priest that manufactures the sacred bread. He provides this sacred bread to Abraham in a rite of kingship.

A statue in the North Porch of Chartres Cathedral shows Melchizedek holding a long-stemmed chalice or cup in his left hand. It contains a solid cylindrical object that is the *Moreh-zedek*. Many think it is the Holy Grail or Philosophers' Stone.[576] The stained glass window on

the North Façade shows Melchizedek again. An inside window of Paris' Notre Dame Cathedral also shows alchemy in action.[577]

The blessing of Abraham with holy bread and wine at Salem suggests Salem was a special alchemical or metallurgy site from early times. The Palestine campaign of Thutmose III indeed confirmed this in 1480BCE. Jerusalem, or Salem, was Kadesh or the *Holy City* and seen as the most important city in Palestine long before King David made Jerusalem his capital.

Chapter 9 described the ascendancy of the Pharisees over the Melchizedekian Sadducees. This was a major change in the power structure of religion in Israel. It marginalized the Melchizedek Priests, who retired to the wilderness. The ever-vigilant Pharisees recorded in Talmud that the *heretical Melchizedekians* continued to frequent Hebron to visit Abraham's cave of Machpelah.[578] The contents of the cave have remained a mystery for eight hundred years.[579] The mosque that now conceals it admits neither Jews nor Christians. Benjamin of Tudela visited the cave in 1163CE and wrote that its innermost reaches contained six sepulchers. Josephus noted that these were of the finest marble. Perhaps a rabbinical tradition that formed part of an old lecture in the Masonic Degree of Knight Rose Croix holds the key. It described how Abraham discovered the sepulcher of Adam and Eve in a cave of the Jebusites.[580] They were lying on couches with lamps burning before them, which spread a rich perfume.

The Melchizedek traditions along with those of the Calebite *Dog Men* were some of the very few to remain fresh with the *remnant* that evaded the Exile in Babylon.[581] In about 750BCE Amos prophesized the return from Exile with the Lord's words:[582]

> *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.*

The Damascus Document then tells us that God:[583]

> *Left a remnant to Israel, and did not give them over to destruction. But in the Time of Wrath He visited them (three hundred and ninety years after He had given them into the hands of Nebuchadnezzar, the King of Babylon). And He caused to spring forth from Israel and Aaron a root of His planting to inherit the land.*

However, in response to the fanatical uprising of Zealot nationalism, the Romans systematically eliminated militant nationalistic groups, such as the Zealots, from Jerusalem and surrounding strongholds. Josephus records that over 1,350,000 people died at this time. The resilient Zaddoki and Essene cultures survived in Damascus, Alexandria and in other regions of the Diaspora.

After 200BCE, the Jewish Diaspora accelerated with the decline of Hellenistic Egypt and Syria. Jews migrated to Italy and to Spain via North Africa. One of the far-flung lands of the dispersion was Gaul. In about 12CE the Romans exiled the brother of Herod Antipas, Archelaus, Tetrarch of Galilee and Perea. He settled in the Jewish district at Vienne, near Lyons, in France.[584] Some twenty-eight years later Herod Antipas joined him in exile as punishment for beheading John the Baptist. Jewish migration continued to Lyon, Arles and Bordeaux, culminating between five hundred CE and six hundred CE with a mass Diaspora movement to Marseilles and Barcelona.

The Zaddoki-Melchizedek line enjoyed great prominence in the Diaspora of Gaul, especially with the Merovingian Frank Kings who defeated the Visigoths at Vouillé, near Aquitaine, in 510CE. The Visigoth territories in Gascony, Languedoc and Provence and in Northern Spain provided fertile ground for both Zadok-Melchizedek and Rabbinical-Cabbalistic streams of Judaism.

The French Merovingian Royalty maintained that it was of a royal Trojan lineage that antedated the Roman Catholic Church. They rejected Church sponsored coronation. They also claimed to derive from the tribe of Judah through Jesus Christ and Mary Magdalene.

The Merovingian kings placed great value on their long hair and believed that it gave them strength.[585] Samson's name was common in the Royal Merovingian Household. The longhaired Monarchs identified with him as the hero Judge of the Tribe of Dan.[586]

The Merovingians buried their last ruler, Dagobert II, in a cape studded with golden honey bees. Napoleon removed the honeybees from Dagobert's tomb and placed them on his own coronation cape. Displaying the same independence from Papal authority that characterized the Merovingians, Napoleon lifted the crown from the Bishop's hands and placed it upon his own head.

Merovingian claims of Davidic succession were an anathema to the Church. In 751CE, Pepin III *the Short* deposed the Merovingian King Childeric III with Papal support. He thereby established the Carolingian




**The Jewish Princedom of Septimania**
**at the time of Charlemagne, 814CE, annexing the Spanish March.**
**Also showing Rennes-le-Chateau, Montségur and Mt Cardou.**

dynasty. Eight years later Pepin III himself faced military defeat at the hands of the Islamic Saracens at Narbonne.

The Jewish population came to his aid and opened the gates of Narbonne for his protection in return for Pepin III undertaking to elevate their principate city-state of *Septimania* to the status of an independent Davidic Princedom. Pepin III complied for reasons that seem to include the creation of a buffer state to keep the *Umayyad Saracens* at bay.[587] The granting of ancient privileges, high office, freehold land, the Jews' own system of law and royal protection to the Jews of Southern France invoked a bitter rebuke from Pope Stephen III in 768CE.[588] The grant of hereditary freehold tenure of land called *allodial hereditamenta* was particularly controversial.[589] It was contrary to both Papal and Carolingian policy.

The Septimanian Jews established Davidic succession in their Princedom. The *Nasi*, or Jewish Prince in perpetuity, was to be descended from the line of David.[590] The first *Nasi* was Rabbi Natronai-Makhir. He was formerly the *Exilarch of the Jews* in Baghdad and a scholar-prince of the *House of David*, who the Caliph of Baghdad sent to Septimania.[591] Natronai-Makhir accepted the name Theodoric and took Pepin III's sister, Alda, for a wife.[592]

In return for the elevation of Septimania to a Princedom, the Rabbis endorsed Pepin III's own claim to Davidic Succession of the Holy Roman Empire for his son Charlemagne. Charlemagne later confirmed the status of Septimania in 791CE by establishing it as a permanent State.[593] The Princedom had grown in power and influence with the campaigns of Natronai-Makhir's son, the great Guilhelm de Toulouse de Gellone, or William of Toulouse, into Spain. At this time, the Princedom encompassed a vast area from the Rhone to the Albères of the Pyrenees, including Nimes and Roussillon, and the Catalan counties in the *March of Spain*. These Catalan counties were Gerona, Vich (Ausona), Urgel, Pallars, Ribagorza and Barcelona.[594]

Natronai-Makhir died in 793CE. His son Guilhelm de Toulouse succeeded him. In turn, Guilhelm's son Bernard of Septimania became Prince.[595] Septimania then became a Jewish Kingdom, rather than the Princedom, which thrived until the end of Carolingian rule.

The seed of David was to multiply in Southern France and produce one of its most famous sons, Godefroi de Bouillon. Godefroi's admirers elevated him to a hall of fame called the nine nobles. The other great warrior-kings in the hall of fame were Hector of Troy, Alexander

the Great, Julius Caesar, Joshua, Judas Maccabeus, David, King Arthur and Charlemagne. In Crathes Castle, between Balmoral and Aberdeen in Scotland, the 1602 owner asks (see Appendix 12):

*Gude reder tell me or thou pass*
*Whilk of thir nyn maist Valliant was?*

The nine nobles theme was popular amongst surviving Knights Templar groups in Scotland. A number of castles depict the same theme in their ceilings, including at Glamis in the Vale of Strathmore. The theme derives from the beliefs of the Ishmaelite Assassins and the Druses, the old followers of Tammuz.[596] The Druses are not orthodox Mohammedans. Their heretical belief is that God constantly reincarnated in a series of semi-divine prophets and warrior-kings, called Imam, and of whom Christ was one but Mahomed was not. Only seventy reincarnations occurred. The Druses believe that final reincarnation was Hakim, the sixth Fatimate Caliph, after whom there can be no others. In his second coming, Hakim, the Druze Messiah, will conquer the world. The Assassins' beliefs were similar except that the Assassins considered their founder, Hassan, the *Shiek-al-Jabul* or *Old Man of the Mountain in Lebanon*, to be one of the reincarnations. In Chapter 12 and Chapter 17, we will see the importance of Mount Hermon in Lebanon. It is worth adding that at Crathes, the room of the nine nobles leads directly into the Green Lady's room where the first image on the painted ceiling is that of the Triple Goddess. The floor of this room contained a skeleton and this led to legends that the ghost of girl carrying a baby haunts the room. At Glamis, a Grey Lady haunts the strikingly unconventional chapel, which has a magnificent window of St George and the Dragon.

On his father's side, Godefroi descended from the Merovingians and on that of his mother and grandmother, the Carolingian. His Carolingian grandparents bequeathed Godefroi the title of Duke of Lower Lorraine. Storming the wall of Jerusalem on 15 July 1099, Godefroi de Bouillon was to shout the famous phrase expressing the Zaddoki belief that they were the only legitimate High Priests of Jerusalem *Deus Meumque Jus*, meaning *God and my Right.*[597]

The thirty-third degree of the Scottish Rite adopted Godefroi's motto. A gold ring worn by each member of the degree has the motto engraved within it.[598] It is also the Latin version of the motto of the royal arms of England *Dieu et mon droit*, adopted by Richard I the Lionheart at the siege of Gisors in 1198.

Following Godefroi de Bouillon's successful assault on the walls of Jerusalem, he assumed the title of *Guardian of the Holy Sepulcher*. This title was Godefroi's preference over King, an uncharacteristically modest choice, continuing the tradition that there should be no king of Israel until the second coming of the Messiah. His brother Baldwin of Lorraine had no such inhibition. One year later, he became King Baldwin I of Jerusalem. Oddly, the circumstances surrounding the death of the glorious Godefroi de Bouillon remain a mystery to this day.

Hugh of Champagne and his vassal Hugues des Payens explored Jerusalem in 1104 and in 1114. The second visit generated considerable excitement. Thirty-three members of the Fontaine family of St Bernard promptly joined the Cistercian Order. Hugh of Champagne donated land to the Order for the Abbey of Clairvaux with similar enthusiasm. His protégé St Bernard became Abbot of Clairvaux at the remarkable age of twenty-five years. St Bernard's father Tescelin belonged to the family of Chevalier de Châtillion, who held feudal lordships in Burgundy and Champagne.[599] His mother Aleth was of the house of the Dukes of Burgundy.

Having successfully infiltrated the Church and established a comfortable niche as Cistercians, the Melchizedek houses of Champagne, Anjou, Gisors and Flanders arranged for nine knights to journey to Jerusalem in 1118.

The knights chose St John as their protector and called their Temple lodgings *St John's Hostel*. They excavated the Temple's foundations under the patronage of King Baldwin II, a cousin of Baldwin I. Hugh of Champagne joined the excavations in 1124CE.

The Church had thought it was welcoming the troublesome Zaddoki-Melchizedek houses of France into the fold of Pauline Christianity, just as the Celtic Church successfully enjoined in 625CE. Instead, it had drawn fundamentalist, unshakeable heresy to its bosom. The Melchizedek houses of France regarded the unusual treasure beneath the Temple as their personal property. They set about recovering it for their own purposes, as we shall see in Chapter 18.

The next chapter focuses on the tribe of Dan and its connection with the Melchizedekians and Rosicrucians.

# Chapter 12  The Tribe of Dan

In his desire to divorce Catherine of Aragon and remarry, Henry VIII lobbied the Pope on grounds of whether a man could marry his brother's widow.  To strengthen his case, Henry sent the secret agent Richard Croke to Venice in 1529 to consult with the Jewish Rabbis and a Christian Cabalist theologian called Georgi.[600]

The Pope declined so Henry VIII wrenched the English Church from him and declared himself both the supreme political and spiritual leader of England.  In the ensuing cold war with the Vatican, the English monarch sought to justify his break from Catholicism by claiming a legitimate Davidic spiritual destiny to uphold Christianity by divine right – known as British Imperial Christianity.

Geoffrey of Monmouth had written that the kings of Britain were descended from the Trojan Brutus.[601]  The Tudors glorified Brutus' descendant King Arthur as the epitome of British Imperial Christianity's kings who rule by divine right.

John Dee was the son of one of Henry VIII's court officials.  Dee believed that he too was descended from the ancient kings of Britain.  He believed that he was a distant cousin of Queen Elizabeth I and it is true that the Queen seemed indulge him, keeping him near as her personal astrologer.

John Dee wove together the threads of British Imperial Christianity from Trojan and Arthurian legends and the Hebrew Kabbalah into the Elizabethan Rosicrucianism.

The real imperative in Elizabeth I's time was to counter the forces of Catholicism and finance the defense of Britain through Amsterdam's Jewish merchants and bankers.  In 1290, Edward I had expelled the Jews from England.  To reunite the English in a common identity with the Jews, Dee renewed the old legends of Britain's Davidic heritage.

The first record we have of this new British-Israelite identity is from John Sadler in 1649.  In his book, *Rights to the Kingdom*, John Sadler proposed that the English descended from Israel's ten lost tribes.

Sir Francis Bacon continued John Dee's Rosicrucianism.  He discussed a new British-Jewish alliance in his book titled *New Atlantis*.  It was influential in having the Jews readmitted to Britain in 1664.

The *Welsh Triads* are among the earliest of all British records that relate to the origins of the Celtic peoples.  Although imperfect due to a

mixture of history and tradition, these writings give us much intelligence respecting the aborigines of Britain. Eminent scholars support the authenticity of these Triads.

However, we need to move to Ireland for much of Britain's sacred history. Ireland preserved ethnic legends due to an absence of foreign invasions over many centuries, the continuity of tribal government and the existence of a special class of sages, the Druids, whose duty it was to maintain genealogies and keep alive the deeds of their ancestors. Their ethnic legends are wonderfully colorful and broadly consistent with western religion and archeology.

The *Book of Invasions*, or Lebar Gabhala tells of the arrival of the five principal peoples: Partholan, Nemed, the Firbolgs, the Tuatha-De-Danaan, perhaps the lost tribe of Dan, and the Scots or Milesians.

In Genesis, Jacob foretold what would befall each of the tribes. Of Dan, he said:[602]

> *And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days … Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.*

The Tribe of Dan became lost to the Torah, along with that of Dan's female twin, Dinah.[603] Scholars characterize them as lost because the Book of Chronicles omits to record their descendants.[604]

Scholars normally mean the *ten lost tribes* when they refer to ten tribes that the Assyrians dissipated in 721-718BCE. Judah was never lost. The other tribe that was never lost was Dan. After Genesis, the Torah simply excluded Dan.

The tribe of Dan originally entered the promised land of Israel in the time of Joshua. They occupied a strip of coast country on the Mediterranean, west of Jerusalem. From the beginning of their settlement, they seemed to have played no major part in the internal affairs of the new nation, but preferred to engage in shipping and international commerce.

The Bible says they were principally seamen:[605]

*Dan abode in ships.*

Deborah complained that the people of Dan preferred to remain with their ships, rather than taking to the field of battle in order to assist the other Israelites in the defeat of their enemies.

Dan, Asher and Naphtali began to participate with the maritime enterprise of the Canaanite Phoenicians and it seems likely that inter-marriage took place. Their ships of Tarshish (ancient Spain) created the Golden Age of Phoenicia:[606]

> *For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.*

An entire chapter of the Bible lists the trading enterprises of the Phoenicians and the numerous nations that shared in this commerce.[607]

The Tribe of Dan expanded its territories by invading the north of Israel, just above the Lake of Galilee:[608]

> *The Danites took Kirjath-jearim, and called that place Mahanehdan unto this day.*

Six hundred Danites then took Laish:[609]

> *And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it and called Leshem, Dan, after the name of Dan their father.*

One can still visit the ancient city of Dan (or Layish) city in Tel Dan Park, near Kiryat Shemona. The city contains the world's oldest known arch.

The northern city of Dan or Mizvar Dan (Fort of Dan) was a Canaanite sanctuary for the worship of Baal-Hermon.[610] The Greeks called it Paneas because of the cavern where they worshiped the god Pan.[611] Pan was their universal god and his name meant *All Things* because he represented fertility. The meaning of Jor-dan is the going down of the Dan and the Greeks thought the Jordan River rose in the grotto of Pan.[612]

Biblical authors dropped tribe of Dan because the tribe became pagans. They inherited the tradition of pre-flood Canaanite Baal worship from the descendants of *Canaan* who occupied the northern area of Palestine at Mount Hermon. *Canaan* was the Phoenician hero Chnas.[613]

The Danites captured the sacred idols of Micah including a silver phallus that Micah set up in his house:[614]

> *And the children of Dan set up for themselves the graven image; and Jonathan, the son of Gershom, the son of Moses, he and his*

*sons were priests to the Tribe of Dan until the captivity of the land.*

These lines mean that for generations Moses' own grandson Jonathan and his descendants acted as priests of idol-worship in Israel.

Jerome wrote of the Book of Enoch:[615]

*We have read in a certain apocryphal book that when the sons of God were coming down to the daughters of men, they descended into Ardos, which is the summit Mount Hermon.*

For those interested in UFO theories, Mount Hermon is where it all happened. Ancient legends attribute a sacred character to Mount Hermon.[616] It was supposedly the residence of the children of Seth at the beginning of human existence.[617] The Valentinians regarded these sons of Seth as *Sons of God* who led a pious and secluded life on Mount Hermon, musing about paradise.[618]

Hermon is also the mountain of God, called Bashan:[619]

*The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in forever.*

Modern surveys have located more than twenty temples on Mount Hermon, an unprecedented number in comparison with other regions of the Phoenician coast.[620] The Mount abounds with shrines to the Canaanite goddess Asherah or Astarte.[621]

This led the Church father Jerome to write that Hermon was an anathema, by which he meant a forbidden place.[622]

The name Hermon derives from the Laconian dialect for stone heap.[623] Hermon is *He of the stone heap*. Archeologists discovered such a heap of hewn stone within the ruins of a circular wall on one of the three secondary peaks. In fact, all monumental walls and buildings built of ashlars, or cut stones, represent Hermon. He is also equivalent to Hermes, or Thoth-Hermes, the biblical Ham. Pan or Mercury was Hermes’ son.

The Druids formed circles from monoliths and piles of stones on top of hills or mounds. They called these circles Si'un (Sions or Zions) or Caers. During their rituals, the Chief Druid stood in the center of the circle at the large, central Stone of the Covenant. The Irish called the central stone Bethel, meaning *the house of God*. Each May-eve and first of November the Druids built great fires on these Sions so the people all around could see the flames.[624] The same may be true of the many folly-towers in England.

The Bible does not state that David's throne will always be located at Jerusalem; it may be at Mount Hermon. In 1868 the founder of the Eastern Star, Robert Morris, wrote:[625]

> *… my eyes can scarcely withdraw themselves from Hermon soaring on my right hand. The expression in Isaiah v.26 occurs to me with added meaning. The Great Illumer describes Jehovah seated yonder on that lookout, from which all Palestine is clearly spread before the eye.*

The standard of the Tribe of Dan is very interesting. Jacob compared Dan to a serpent and the serpent became the tribe's totem. However, Ahiezer son of Ammishaddai, the Captain of the tribe of Dan whose initials are *AA*, shrank from carrying the serpent on his flag.[626]

Dan's standard became a white and red banner with the crest of a two-headed bird bearing a serpent in its talons.[627] This mysterious two-headed bird is often mistaken for an eagle. It is really the phoenix, which signifies the immortality of the Priests of Order of Melchizedek.[628] This Order has as its object the permanent and hereditary duty to worship the Most High God El Elyon, Yaho or Yahweh.[629] Many examples of early Danish and Irish jewelry show this Danite tribal symbol of an eagle bearing a serpent.

We turn to the legends one of the earliest Diasporas to Ireland. In 2069BCE, Partholan and a band of Israelite warriors arrived from the Greek world, overcoming the aboriginal forest tribes called the Tuatha Feda.[630] This was probably the arrival of the early Bronze Age Picts, a branch of the Goidelic Celts.

They settled at Inis Saimer, a small island in the River Erne, at Ballyshannon. Most of the colony died of plague after fifty years. Their graves are at Tallaght near Dublin. Those who did not die from plague fled.

In 1739BCE, three hundred and thirty years after Partholan's arrival, Nemed arrived from Scythia with thirty ships, each carrying thirty warriors.

The *Chronicles of the Kings of Briton* tells the same story. They record that a chieftain called Barthlome arrived in Ireland from Spain with thirty ships. Barthlome told the English king Gwrgant that his party had originally come from Israel.

The *Domestic Annals of Ireland* record that Nemed's Irish name was *Nin Mac Piel*, meaning Ninus or Nimrod. Nimrod was the legendary

son of Bel or Belus, who is the Baal, Bel, or Belial of the Old Testament.[631]

Nemed laid claim to Irish soil but he also died from plague at a mountain called Ard Nemeid, at Queenstown in Cork Harbour.

About two hundred and seventeen years after Nemed, the Phoenician Formorians invaded Ireland.[632] Just as Nemed's people started to repel these Formorians, another leader called Morc arrived from Africa with sixty ships and occupied the country.

Only one ship with thirty survivors escaped to Grecian Thrace. Among them were three of Nemed's descendants.

The next wave migrants were the Firbolgs, who are through to be British. Their five chiefs landed at different sites, subdued the whole country and ruled it from Leinster.

Then in 1456BCE, about thirty-six years after the Firbolgs, the tribe of Dan arrived in ships, drove out other inhabitants and settled the land. This was the lost tribe of Dan. The Irish call them the Tuatha-De-Danaan or children of the Goddess Danu. They symbolized her with the moon.

The Tuatha-De-Danaan defeated the Firbolg's king Eochaid Mac Erca and drove his people from the country. Thirty years later, they also defeated the Formorians in a great battle.

Nemedian legend says the Tuatha-De-Danaan were Nemed's descendents triumphantly returning from Greece led by Ibath, grandson of the prophet Iarbonel, and great grandson of Nemed.

The Irish legends consider the Tuatha-De-Danaan demi-gods and teachers of wisdom. They possessed a grail-like vessel and founded the Druidic priesthood.[633] Sometimes the Tuatha-De-Danaan appears as Tuatha De, meaning *the people of God*.

The Psalter of Cashel records that:[634]

> *The Tuatha-De-Danaan ruled in Ireland for about two centuries, and were highly skilled in architecture and other arts from their long residence in Greece.*

These Tuatha-De-Danaan were Danite-Phoenician seamen from the coast at Joppa who struck out in their ships and sailed west through the Mediterranean to Ireland.

From 1100BCE to 800BCE, the Phoenicians monopolized the sea trade routes in the Mediterranean area and beyond. They settled the coasts of North Africa, Sardinia, Corsica, Sicily, Spain and Britain. One can still visit the gleaming marble, limestone and porphyry columns in the

ruined and deserted streets of beautiful Phoenician cities in present-day Libya, Tunisia, Algeria, and Morocco.

The Tribe of Dan named a great many places along the shores of the Mediterranean, Ireland and Britain after their patriarch Dan. In Ireland, they left names such as Dans-Laugh, Dan-Sower, Dundalk, Dun-drum, Donegal Bay, Donegal City, Dungloe, Din-gle and Dunsmor, which means *more Dans*. In Scotland, we find similar names such as Dundee and Dunraven.

Linguists have long been aware of a great similarity between Hebrew, Phoenician and the early Irish Celtic language. The name Dunn in the Irish language means judge, the same meaning as Dan in Hebrew. This is important because Jacob said that Dan would judge Israel and the Book of Judges is the history of the tribe of Dan.

Samson was a Nazarite of the tribe of Dan. He judged Israel during the period of Philistine domination. In *Paradise Lost*, Milton describes Samson as *the Danite strong*.

The Mediterranean coast settlers became independent of the parent Phoenician cities of Tyre and Sidon in Phoenicia (Lebanon) and founded the Carthaginian Empire. These Carthaginians demonstrate the Phoenicians' colonizing urge. A Greek historian, Heroticus, recorded Himilco the Carthaginian's claim that in 500-480BCE the Carthaginians transported thirty thousand men and women in sixty ships on a colonizing venture beyond the Pillars of Hercules.

According to the *Annals of the Kingdom of Ireland*, King David of Israel invaded Ireland to relieve the pressure from a drought in 1016BCE, near the end of his reign. His invasion of Ireland was successful and imposed a new line of Judah Royalty on the Tuatha de Danaan.

The Irish hypothesis is that King David himself established his throne in Ireland where the Irish knew him as *Ollamh Fodhla*. Irish writers have not been able to identify the nationality of this most famous king of early Ireland but were aware that he had not been born in Ireland.

*Ollamh Fodhla* means chief poet, as was David and Taliesin. The *Chronicles of Eri* say that the Olam (prophets) brought him up and that all eyes delighted to look upon him and that all ears were charmed with the sound of his voice.[635]

This mysterious and wise king also reigned at the very same time as King David, and for forty years, the exact same length of time that David reigned in Israel. David reigned from 1056-1016BCE whereas the

Irish histories record that *Ollamh Fodlah* reigned from about 1052-1012 BCE.

According to *Annals of the Kingdom of Ireland*, *Ollamh Fodhla* was also a great warrior-king. He besieged the city of Tara and killed the king. Ultimately, Gede's son, Ariel (Irial in Irish) ruled from Tara.

Interestingly, three miles north of Tara Hill is an Irish town named Dowd's Town, meaning David's Town or Settlement of David. The local Irish maintain that Tara Hill is sacred as the burial place of a famous Hebrew Princess called Tea-Tephi, of whom we shall have more to say shortly.

Like King David, the Irish recognized *Ollamh Fodhla* as a great sage and wise legislator. The *Annals of Clonmacnoise* record that the town of Ulster (Ulladh) took its name from *Ollamh Fodhla* and describes him as *soe well learned and soe much given to the favour of learning*.

*Ollamh Fodhla* established a famous school of learning at Tara, which may be the Irish form of Torah.[636] He also established the *Feast of Tara*. This autumn festival lasted seven days and was very similar to the *Jewish Feast of Tabernacles*. The Irish also knew *Ollamh Fodhla* as a Cohawyn or a Cohen.

*Ollamh Fodhla* organized the nation for efficiency. His governmental body consisted of the king for administration, the priests as the judicial branch, and the representatives from the common people as the Congress, or legislative branch. Thus, the separated powers of the three branches of modern democratic government hark back to *Ollamh Fodhla*.

God honored good king *Ollamh Fodhla* when his sons:

> *… succeeded him one after another as kings of this land without any other coming between them, which good never happened to no other before him.*

Conservative scholars suggest that Ireland is too far away from the Middle East for David to have traveled there. However, the romantics are certain that David visited this remote outpost of the empire, where Israelite peoples had settled in the days since the Exodus and which was close to Cornwall, as part of his tin trade.

The Assyrian empire was at its peak in 718BCE and its armies threatened all nations on the eastern Mediterranean seaboard. These Assyrians were a brutal, fearsome people who plundered everything of value. Their wall murals, some of which are in the British Museum, depict scenes of horrible savagery and torture. One shows the Assyrians

skinning men alive and impaling piles of men on poles outside the gates of a city.

The Danites and Tyrian Phoenicians each contributed ships and men to two great trading fleets.[637] The coastal colony of seafaring Danites used their fleet to escape persecution by fleeing to Ireland.

The armies of Jabin, king of Canaan, and a large Syrian fleet engaged the Athenian territories in daily battles. When the Syrians vanquished the Greeks, the tribe of Dan that dwelt in Greece at the time fled to up the ancient amber route to Lochlinn, which is Scandinavia. The legends of Scandinavia mention that the inhabitants of Scandinavia welcomed the people of the Tribe of Dan because of their many sciences and arts.

Danmark, which we now call Denmark, took its name from this contingent of the tribe of Dan. The Danes elevated Dan to the father of the most famous of the Norse gods, Odin, and said that Dan was the one *from whom the pedigrees of our kings flowed in glorious series, like channels from some parent spring*.

We now return to Israel in the time of Babylon's King Nebuchadnezzar. He conquered Judea but allowed the Davidic King Zedekiah to live. In 586BCE, Zedekiah rebelled and Babylon returned to crush Judea. Nebuchadnezzar captured the royal family, executed Zedekiah's Sons and blinded Zedekiah. However, Nebuchadnezzar failed to realize that King Zedekiah's daughters inherited the connection with the land under the ancient Israelite custom of ultimo-geniture.

At first Nebuchadnezzar imprisoned the prophet Jeremiah but gave him food, cloths and money, and released him to travel anywhere he wished.[638] Jeremiah escorted his nieces, King Zedekiah's daughters, to Mizpah, which is Fort Dan.

Jeremiah found no peace in Mizpah. The Ammonites captured and carried away everyone including King Zedekiah daughters.[639] The glorious Captain of Dan's Guard, Ahiezer the son of Ammishaddai, raised a small army and drove off the Ammonites. He released Jeremiah and the daughters. Jeremiah, together with his secretary Simon Brach, Zedekiah's daughters and a small remnant of Dan escaped to Ireland. This was fulfillment of the prophecy that Zedekiah's daughters would take root downward and bear fruit upward, that is to settle somewhere and have children.[640]

Jeremiah took Zedekiah's daughters and, it is said, the Israelites' coronation stone to Spain and thence to Ireland. In Spain, one of Zedekiah's daughters married into the Spanish royal family of Zaragossa.

Jeremiah arrived in Ireland in 569BCE as an elderly, white-haired patriarch. The Irish histories sometimes call him a saint. With Jeremiah was the Zedakiah's young daughter Tea-Tephi or Tephi for short. In 1301CE the Scots pleaded a case to the Pope in which they referred to legends of Tephi as Scota, the daughter of an Egyptian Pharaoh and wife of a Scythian nobleman who was among the Egyptians that pursued the Israelites to the Red Sea.

As mentioned in Chapter 6, the legend of Scota's flight seems to have come through Eusebius in 320CE. Eusebius knowledge was in turn based on that of Euhemerus, a Greek historian that visited Manetho in Egypt in 300BCE.[641] From comparison of Pharaohs' names, it appears the relavent Pharaoh is the controversial monotheist Akhenaten. Scota may be the princess Meritaten, his second daughter by Nefertiti.

We mentioned Tea-Tephi, the princess buried at Tara Hill in Ireland, earlier in the chapter. She is the same archetype as an earlier Tea, a daughter of Ith, who lived in the days of David. Similarly, Eochaide Herremon seems to be the same as Gede the Herremon of David's day who married his cousin, Tea.

Jeremiah's royal party included Eochaide, the son of the king of Ireland. Legend says he was in Jerusalem at the time of the siege where he had become acquainted with Tea-Tephi. Eochaide married Tea-Tephi at Tara, shortly after 585BCE when the city fell.

Eochaide was a descendent of Zarah's family while Tea Tephi was of Judah's Pharez line. David himself was descended from this Pharez line of Jewish kings.[642]

The Irish believe Jeremiah died in Ireland and lies buried near the ruins of Devenish Abbey, on Devenish Isle in Lower Loch Erne, near Enniskillen, County Fermanagh in Northern Ireland.

Tea Tephi gave Eochaide the prestige of a Davidic title. Succeeding his father, Eochaide became High King of Ireland with the title Herremon.

Eochaide and Tea-Tephi's 12-year-old son accompanied them to Ireland. He succeeded Eochaide on the throne of Ireland and the dynasty continued unbroken through all the kings of Ireland.

Simon Brach, Jeremiah's scribe or secretary, also traveled to Ireland with Jeremiah's group. Various writers give Brach's surname as

Breck, Berech, Brach, Brec or Berach. He seems to merit special importance as the person who originally set down Jeremiah's story. One legend says he was son of the Spanish King and a descendant of the Pharaoh's daughter, Scota.

Jeremiah reputedly brought other remarkable things to Ireland including a harp, an ark, and a wonderful stone called *lia-fail*, or the Stone of Destiny. The Israelites crowned their kings either standing upon or next to such a pillar of stone.[643] Many European countries such as Sweden and Denmark also crowned their kings on a coronation stone or within a circle of twelve stones.

King James I of England expanded his Royal Standard to include Ireland's harp of Tara. He also combined the flags of England, Ireland and Scotland to become the Union Jack. King James VI of Scotland ascended to the English throne as King James I on the death of his cousin, Queen Elizabeth I in 1603. The British struck a gold sovereign (called *a unite*) to celebrate the United Kingdom of England, Ireland and Scotland. The Latin motto on the reverse side of the sovereign reads *Faciam eos in gentem unam*, or *I will make of them one people*. This is a quote from Ezekiel, where God spoke of uniting the lost tribes of Israel under the throne of David.[644]

The British also struck a special medal to commemorate Queen Elizabeth II's coronation on 2 June 1953. It depicts the arrival of the throne at the British Isles. The English kept this Coronation Stone, Stone of Scone, or Stone of Destiny, in the base of the coronation chair in Westminster Abbey. The official Westminster Abbey guide labels the Coronation Stone as Jacob's pillar-stone. Jacob laid his head on this Stone when he had the famous dream of a ladder reaching to Heaven.[645]

The Coronation Stone, which is a six hundred and seventy millimeter long block of dull reddish sandstone weighing 152 kg, may come from near the Dead Sea where such sandstone exists in Petra, Edom. However, the Dead Sea is one hundred miles from the white limestone at Bethel, where Jacob had his dream. This type of reddish sandstone exists within a few miles of Scone in Perthshire.

The Irish crowned Tea-Tephi's descendants sitting over the Coronation Stone until the 5th century CE, when Fergus MacEarca of the same royal line took the stone to Scotland. His army invaded Scotland from its landing on the Mull of Kintyre in Scotland. Scotland then crowned its kings sitting over the stone until 1296 when King Edward I of England placed it beneath the Coronation Chair in Westminster Abbey.

The English finally returned the mystical Coronation Stone to Scotland on 30 November 1996, St Andrew's Day, in preparation for Queen Elizabeth II to open Scotland's new Parliament on July 1, 1999.

The Coronation Stone is very important to Danite Britain because the Book of Daniel represents God's kingdom as a stone.[646] Underling the importance of the Coronation Stone was the precautions taken for its safety in World War II. In 1940, when the German invasion threatened England, the British Government removed the stone from Westminster Abbey to a secret hiding place and sent the details of its concealment to Canada's Prime Minister.

The Scythian population also migrated to Scandinavia and ultimately to Ireland. This began with the Assyrian captivity of the ten northern tribes of Israel in 741BCE to 721BCE. The Assyrians took twenty seven thousand people to the southern shore of the Caspian Sea, which borders on Northern Iran. Cuneiform tablets of Sargon discovered at the ancient Assyria capital of Khorsabad, north of Nineveh record:

> *I besieged and captured Samaria, and carried off 27,290 of its inhabitants as booty.*

The Bible tells of the same event:[647]

> *Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.*

Some escaped. The gravestone inscription of a member of the tribe of Naphtali, among many in the Crimea, records that the deceased was one:[648]

> *who went into exile with the exiles, who were driven away with Hosea, the king of Israel.*

The power of the Assyrian Empire began to wane after several decades. In 679BCE, some of the captives broke away and escaped into the mountains of Asia Minor.[649]

In 675BCE, within forty-five years of Israel's captivity, the Scythians first appear in the Assyrian *Annals of Esarhaddon*:

> *I scattered the Mannaean people, intractable barbarians, and I smote with the sword the armies of Ishpaki, the Iskuza alliance with them did not save him.*

These Iskuza or Scythians may be the survivors of the ten lost tribes of Israel. As their influence increased, they conquered the Medes. Herodotus relates that:

> *A battle was fought in which the Medes were defeated, and lost their power in Asia, which was taken over in its entirety by the Scythians.*

However, they never returned to Israel. In the late first century AD, Josephus noted that the ten tribes had not returned to Palestine:[650]

> *… there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude and not to be estimated by numbers.*

In 609BCE, the Medes defeated both the Assyrians and Scythians. The Medes drove the Scythians into Southern Russia and toward the West. According to Herodotus, these people of South Russia and the area of the Caucasus during the seventh century BCE were the Cimmerians. As we saw in Chapter 5, traditional histories hold that the Cimmerians became the Cymry.

The Scythians prospered in Southern Russia for three hundred years. In 250BCE, the Sarmatians drove them from just west of the Black Sea into Western Europe. They followed the rivers to Saxony, Scandinavia, England and Ireland.

As the Scythians moved westwards across Asia Minor and Europe, so the territory of Scythia moved west with them. In Roman times, Scythia was located in Scandinavia.

A late Irish antiquary says the Irish named a part Ireland Gaethluighe, which is Gothland, from the Goths or Scythians who took possession of it.[651] People in the north of Britain, called these Scythian people Caledonians after the people of Calydon in Peloponnesian Arcadia whose emblem was a boar.[652]

Herodotus notes that the Persians called the Scythians by the name of Sacae or Saka from the ancient Persian name for Israel.[653] The ancient Saxons took their name from the sons of Sukai, the Sakai Suna or Saksun. Of course, the name Saxon may also derive from *Sons of the Sword* or the archaic Latin word for a large boulder or stone, saxum.[654]

Herodotus also mentions that the Scythians had a reputation for being drunk. He mentions that other nations would use the proverb *to pour out like a Scythian*, which seems to have been the equivalent of the later saying *as drunk as a Templar*.

The church historian Bede wrote how these Scythians arrived in Northern Ireland:[655]

> *… coming from Scythia in their long boats, and, being carried by tempest to the northern parts of Ireland.*

According to Bede, the local inhabitants were relations of the newcomers and they persuaded them to move on and settle in Scotland.

Scotland received its name from these Scotia or Scythae. The Scottish *Declaration of Independence* of 1320CE states that the Scottish people of that period traced their ancestry back to greater Scythia, which included the territory between the Black and Caspian Seas.

As with the Trojans, there is considerable commonality between the customs of the Scythians and pre-Roman Britons. The Scythians buried their king together with his horses and various objects of gold and silver. Deep freeze conditions in Siberia have preserved even perishable items such as carpets. From these tombs, archeologists have found that ancient Scyths wore trousers, belts and pointed caps. In common with the early Britons, they had long heads and a fondness for tattoos.

Object of art provide another clue to the association between early Britons and Scythians. A student on St. Ninian's Island discovered a rich hoard of Celtic objects inlaid with gold, silver and enamel, with typical Celtic Zoomorphic decoration.[656] In 1988, a young Russian archeologist discovered an equally skillful cache of Scythian work, carried out in exactly the same style, in a remote spot west of the Caspian Sea.[657]

Another interesting co-incidence is that Boudica, in her battles against the invading Romans, used the ancient Scythian technique of equipping chariots with scythe blades on the hubs.[658]

The Milesian Scots that followed the Tuatha-De-Danaan into Ireland descended from the itinerant ten Tribes of Israel.[659]

The *Book of Invasions* says that they originated in the Cretan city of Miletus, fled to Syria in the thirteenth century BCE, sailed to North Africa, traveled to Compostela in North West Spain and thence to Ireland.[660]

Another legend in the *Annals of the Kingdom of Ireland*, the Milesian Scots were knights who arrived in Ireland in the time shortly after the Exodus of the children of Israel from Egypt and the conquest of Canaan.

The Milesian Scots may be the descendants of Zarah, David's brother, who migrated into northwestern Europe and thence to Ireland.

The insignia of the Milesians flag and coat of arms was a Red Hand. This red hand is the symbol of Zarah, the first born of Jacob. He was the first to emerge from the womb and the mid-wife placed a scarlet thread upon his hand.[661]

Ulster has adopted the Red Hand as its symbol and the Northern Ireland flag includes it with the six-pointed Star of David.

The Milesians also traced their ancestry to Gad, who was one of the sons of the patriarch Jacob. The leader of the tribe, Gadelius, was the grandson of the king of Scythia.

The famous Sacred Banner of the Milesians, which they carried to Ireland from Asia and southern Europe, showed a dead serpent and the rod of Moses. This serpent symbol was the early family heraldic emblem of the Israelite tribe of Dan.[662]

For the legend of how the Trojan Brutus landed in Britain, we turn to the patriarch Joseph in Egypt. Upon his death, the sons of Judea ruled according to the blessing of Jacob. The Keltoi Israelites fell from power and fled from Egypt to Troy, thence to Spain and London. The line of Zarah, the first-born of Jacob, arrived in Ireland from the Near East in the days of David.

Earliest Greek legends about the son of Belus, king of the Spartans, give the story of Danaus who arrived in Greece with his daughters by ship. According to the legend, Danaus shared the throne of Egypt with his half-brother Aegyptus.

Aegyptus drove Danaus, his 50 sons and his 50 daughters from Egypt. While the brothers established Jerusalem, the daughters, called the Danaides, traveled to the Peloponnesus via Rhodes. This was the expulsion of the Hyksos, which we investigated in Chapter 6.

Manetho, Diodorus Siculus and other classic authors identify Danaus with Dan of Israel. Manetho said the final expulsion of the Hyksos from Egypt included that of a people known as the Danaoi.

The Hyksos Israelites therefore conquered Greece and laid the basis for Mycenaean civilization. The arrival of the Danaides is the story of how the cult of the Mother Goddess and the agricultural orgies in the Mysteries of Demeter, called the *Thesmophoria*, arrived in Greece from Egypt.[663] In the course of the proceedings, the devotees carried in a basket the severed genitals of the sacrificial king or his surrogate. The Priestesses made their basket from wild asparagus and rushes, which were sacred and tabooed for ordinary use.[664] The Spartans called their festival

the *Helenephoria* after the Goddess Helen.[665] The priestesses called her basket a *helene*.

The Mysteries of Demeter became the established religion of the Arcadians and over the years developed into the worship of Diana. In recent times, the women of Aegina re-established this ritual, most likely in the spirit of protecting their husbands from the Goddess (see Appendix 13).

There is an opinion that the Danaioi formed a peculiar military class amongst the Mycenaean Greeks. Diodorus Siculus wrote:[666]

> *They say that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city of Greece, Argos, and that the nations of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country.*

In the Peloponnesus, Danaus ascended the throne of Argos. In honor of Danaus, the local Pelasgian-Ionian Greeks renamed themselves Danaioi. Homer's Illiad often refers to the early Greeks as Danaioi. Strabo quotes Euripides:[667]

> *Danaus, the father of fifty daughters on coming to Argos took up his abode in the city of Inarchos and throughout Hellas (i.e., Greece). He laid down the law that all people hitherto named Pelasgians were to be named Danaans.*

Historians believe the Philistines are a Cretan people who became the Greek Pelasgians. The term Pelast in early Greek inscriptions means Philistine. These Pelasgians together with the Anatolian Ionians from the west coast of Turkey, Aeolians and the Danaioi formed the great Mycenaean civilization.

The Anatolian Pelopid people subsequently destroyed the Mycenaean civilization and the Mycenaeans fled to the north where history records them as Dorians. Herodotus confirmed that these Dorians originally came from Egypt:[668]

> *...in what follows I give the tradition of the Greeks generally. The kings of the Dorians (they say) counting up to Perseus, son of Danae … If we follow the line of Danae, daughter of Acrisius, and trace her progenitors, we shall find that the chiefs of the Dorians are really genuine Egyptians ...*

The Mycenaean Danaioi and the Trojans were some of the many Pelasgian speaking Sea Peoples that became itinerant at the collapse of Suppiluliuma II's Hittite empire.[669] The records of Ramesses III, show

that a collection of marauding peoples, including the Danauna and Pulesti, moved down towards Egypt from the Aegean, through Palestine.[670] The Danauna are the Danaans and the Philistines are the Pulesti that migrated to Palestine.

After the 1100BCE, the Dorians returned and re-established their suzerainty.[671] The Dorians referred to their re-ascendancy as the return of the Heraclids, meaning the return of the sons of followers of Hercules. Hercules was a hero of the Danaioi based on Samson, the judge-hero of the tribe of Dan.

The Spartans so loved their king that they called themselves Danaans, long before they adopted the name of Spartans. Like Samson, they wore long hair as a symbol of magical significance and great strength. The king's hair represents the rays of the sun.

While the Spartans considered themselves part of the tribe of Dan, there appears to have been a relationship between the Spartans and the Jews. In the Apocrypha, the Spartans say:[672]

> *Areus, king of the Spartans, to Onias, the high priest, greetings. It has been found in writing concerning the Spartans and the Jews that they are brethren and are of the family of Abraham.*

In the Antiquities of the Jews, Josephus adds to our knowledge of the letter:[673]

> *It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demotoles, who brings you this letter, will bring your answer back to us. This letter is foursquare; and the symbol is an eagle, with a dragon in his claws.*

The symbolism in last sentence strongly suggests that the letter applied to the tribe of Dan. This could be why Onias of Judah ignored it.

The Spartan letter followed the invasion of Jerusalem by the Syrian general Antiochus Epiphanes. Onias subsequently died. His successor, Jonathan, wrote a letter of reply to the Spartans of southern Greece fifty years later. Josephus described this letter:[674]

> *Jonathan the high priest of the Jewish nation...to the ephori and senate and the people of the Lacedamonians (Spartans), send greeting: When in former times an epistle was brought to Onias, who was then our high priest, from Areus, one of your kings, concerning the kindred that was between us and you, as the copy*

*subjoined attests. Onias received the envoy with honor, and accepted the letter, in which a clear reference was made to friendship and alliance. For our part, though we have no need of these, having the consolation of the holy books in our possession. We venture to send, to renew our fraternal friendship with you, so that we may not become strangers to you, for a long time has elapsed since you sent us the letter. We may say that constantly on every occasion, at our festivals and on other appointed days, we make a remembrance of you in the sacrifices we offer and in our prayers, as it is right and fitting to remember brothers.*

Homer's Illiad described the founder of Troy as named Dardanus, the son of Zeus. Dardanus' grandson Tros, was the namesake of the ancient Trojans and of their capital city, Troy. Tros had three sons: Ilus, Ganymede and Assaracus. Priam was the ruler of Troy at the time of its destruction. He was of the line of Ilus.

The Spartans lived in Laconia, near Arcadia, in the southern Greek peninsula called Peloponnesus. Over the centuries, some of the group migrated northeast across the Aegean Sea to build the ancient city of Troy at Troad, or Troas, in Anatolia. The Greek name for these Pelasgian speaking Trojans was Pelasgoi. As they came from Hittite Wilusha (Ilios), they were also the Wiliosioi or Weshesh.

The Greeks believed the first man on earth was Pelasgus, ancestor of the Pelasgians, who sprang from Boreas' teeth in the soil of Arcadia.[675]

Boreas, as the North Wind, represented the primeval fertility, the spirit that fertilizes women, animals and plants.[676] Even until Roman times, educated men believed mares could turn their hindquarters to the North Wind and breed foals without the aid of a stallion.[677] The North Wind Boreas subsequently became the serpent of Israelite and Egyptian myth, constantly consorting with the Mother Goddess.[678]

The despairing Trojan War began when Paris, a Trojan prince, fell in love with Helen who was the daughter of Zeus and Nemesis.[679] Paris abducted Helen from her husband, the Spartan king. The Mycenaean Greek Spartans waged war on the Trojans for a decade. Finally, as legend records, the Spartans successfully employed the ruse of the Trojan Horse. They rescued Helen, killed many of the Trojans and set fire to the city.

In reality, the Trojan War was the final contest for control of the mercantile trade routes, which began with the fall of Knossos in about 1400BCE.[680] The Trojan Confederacy blocked Mycenaean access to the

Black Sea. This meant the Trojans controlled trade in gold, silver, iron, cinnabar, ship's timber, linen, hemp, dried fish, oil and Chinese jade.[681] With the Trojan War lost in 1185BCE, the Trojan Confederacy disintegrated and its people dispersed.

Druid traditions support this dispersion and a second Trojan migration from Thrace, Greece and Asia Minor to Britain in 1115BCE.[682] Arriving in Britain, the Trojans from Hittite Wilusha became the Welsh. After 449AD, w*ealas*, the Anglo-Saxon word for *foreigners*, came to mean the dispossessed Britons in their own land.[683]

Brutus and his father were among the Trojan royalty who escaped to Rome. Brutus returned to Greece after accidentally killing his father while hunting. In Greece, he freed the Trojan slaves and liberated the Trojan fleet. The he sailed to Hibernia where his Trojan brothers were already ruling. In 1115BCE, Brutus arrived in New Troy, which later became London. Britain derived its name from Brutus.

In 60BCE, at the beginning of the Roman conquest of Britain, Diodorus Siculus confirmed that the Britains and the Trojans had common customs:

> *The Britons live in the same manner that the ancients did; they fight in chariots as the ancient heroes of Greece are said to have done in the Trojan Wars -- they are plain and upright in their dealings -- the island is very populous -- the Celts never shut the doors of their houses; they invite strangers to their feasts, and when it is over ask who they are and what is their business.*

Some years after the end of the Trojan War, surviving Trojans moved north and west from the Black Sea. They followed the Danube River into Germany, Belgium and northern France, eventually settling in the Austrasia region of the province of Lorraine. The Spartans who migrated into southern France perhaps became the Merovingians.

As we saw in Chapter 4, the ancient Druidic histories record the colonization of England by a megalithic Hyperborean Bear Race via the Aegean, in the fourth millennium BCE. This migration reputedly occurred because the Black Sea flooded Peloponnesian Arcadia.

The Druidic tradition holds that Britain was Alba, Albania or the land of Albion. Albion was the tribe leader who led this fourth millennium BCE migration from the Aegean to Britain. Upon their arrival, the White Land of Albion became a special country of Apollo. Diodorus Siculus wrote that the White Goddess, Leto, was born in the White Land where there is a grand shrine dedicated to her son Apollo

because she bore Apollo there.[684] . He noted that the British regularly sent the legendary *Hyperborean Gifts* to Delos, which was a sanctuary of Apollo until the seventh century BCE. In Delphi, Apollo was worshipped as the wolf Lykogenos, equivalent to the British god Bran.[685]

Diodorus continued that britains inhabitants are in a sense Apollo's priests, an idea taken-up by Sir Francis Bacon's *Novum Organum*.

The White Cliffs of Dover and the white hills of Wessex provide a straightforward explanation for the name Alba or white land.[686] Gaelic speaking Celts from Gaul made crossed the English Channel at the shortest point. They arrived at the White Cliffs and called their new home Albion. Himilco the Carthaginian referred to Albion in c500 BCE but we only know of this indirectly. Circa 366CE, Rufus Festus Avienus translated the works of the Greek philosopher Eratosthenes. Eratosthenes (c276 BCE) had recorded Himilco the Carthaginian's claim that he sailed through the Pillars of Hercules to a Sacred Isle, which lay near the Isle of the Albiones.

Conventionally, the Pillars are thought to be Gibraltar but Plutarch's *De facie quae in orbe lunae apparet* (the face that appears in the moon's circle) suggests the Pillars are northwest of Britain in the Faroe Islands in the North Atlantic Ocean near the Gulf Stream.[687] Aristotle said that the Pillars of Hercules were the Pillars of Briareus. Homer's *Odyssey* refers to them as the Pillars of Atlas.[688] Tacitus wrote that in 12 BCE, Tiberius' brother Drusus Germanicus sailed into the northern seas to find the Pillars because *rumour had it that the Pillars of Hercules still existed*.[689] He turned back because of terrible weather.

In the Odyssey, Homer's Ogygia was a magical a paradise similar to the Eden of Genesis:[690]

*Clear water gushed out from four aligned springs,*
*Close together but turning towards opposite sides;*
*All around there were soft meadows of violets and celery*
*In bloom. Even an Immortal coming here*
*Would be enchanted in admiring this and be delighted in his heart.*

Shakespeare featured a Faroe Island in his play *The Tempest*. It may have been Prospero's magical island but his daughter Miranda symbolized the Goddess Calypso and she was really the source of his power. As in Macbeth and Hamlet, Antonio was a usurping brother that introduced the ancient tree battle between the *Kerm King* and *Terebinth*

*King* (see Chapter 14). Caliban was the ever-present wickedness often represented by a dragon or serpent.

Geographers such as Ptolemy Avienus abbreviated Albion to Alba. Gaelic speaking Scots, the original Celtic Britons, still refer to their Scotland (the eastern Border country and Wales) as Alba. Caledonia, from the Caledonii tribe, is the old name for Scotland north of the Firth of Forth and Clyde.

The Welsh Triads also relate that all but two people, of the first inhabitants of Britain drowned in a great flood. A ship, containing a man and his family, along with a male and female of every living creature were the only ones to survive the flood.

The Triads then mention the arrival of the Cymry or Kymry. This name means the first race and later the British. As we saw in Chapter 5, the Greeks knew them as Kimmerioi. Others called them Cambria or Cumbria. They derive from the Welsh word Cymru, pronounced as Kumry or Kumri. Assyrian texts give the Israelites the same name.

The Cymry came from ancient Albania, then located to the south of the Caucasus Mountains and bordering the western coast of the Caspian Sea:

> *There are three pillars of the nation of the Isle of Britain. The first was Hu the Mighty, who brought the nation of the Kymry first to the Isle of Britain; coming from that which is called Defrobani …*

Defrobani is Dyffynbanu or Dyffynalbanu, the deep vales or glens of Albania. This is the country between the Euxine (Black Sea) and Caspian Sea.[691] The Norse called this place Asgerd, the traditional home of their god Odin. They believed the city of Asgerd was located thirty miles north of Lake Van, in very area where the Assyrians settled the ten lost tribes of Israel.

The British associated the ancient legends of giant Cornish megalithic builders with the Cymry. These giants shared similar mythical traits to the *Watchers* of the Book of Enoch, who were the Nephilim and their offspring with the Daughters of Man called the Anakim at the Danite sanctuary of Mount Hermon.

The Cornish sources of tin, so famous in Roman times, came into production in about 1000BCE. The chief Phoenician port in Britain and the center of the tin trade was probably St. Michael's Mount in Cornwall, which is Strabo's *Ictis*. The *Odyssey* also mentions a market for bronze in a country called *Thamesis*, which may correspond to the region of the Thames estuary.[692]

The early name of the British counties of Cornwall and Devon in southwestern England was Dumnoni, or Danmoni. The historian William Camden said Cornwall was:[693]

> *That region which according to the geographers, is the first of all Britain, and... was in ancient times inhabited by those Britains, whom Solinas called, Dunmonii, Ptolomy (called) Damnonii, or (as we find in some other copies), more truly Danmonil which name … derived from the ever-continuing mines of tin in this tract, which Britains call monia.*

The name Danmonia derives from *moina*, a tin mine, and Dan, the people who mined the tin. They nicknamed this ancient tin mining region *Dan's tin mines*.

Phoenician or Hebrew influence seems present in many ancient place names in Cornwall. These include Baal Rock, Boswidden and Chegwidden. The latter both mean house of the Jews. Ywedhyon, meaning of the Jews, is a suffix in several place names.

The *Welsh Chronicle,* sometimes called *Annales Cambriae,* refers to a region in Wales near St David's or Mnyw (Menevia) as St. David's Moni Iudeorum. This may identify the area as a tin mining settlement of the Israelite tribe of Judah.

The *Vetus Chronicon Holsatiae* says the Saxons, Danes and Jutes are Jews of the tribe of Dan.[694] These other Scythian groups arrived after the Roman occupation.

In about 800CE, Nennius traced the Saxons back to Scythia. In his account of the arrival of the Saxon leaders *Hengist* and *Hrosa* on the Isle of Thanet, Nennius mentions that they sent their messengers to Scythia for reinforcements.

Earlier in this chapter, we saw that Herodotus noted the Persians called the Scythians by the name of Sacae or Saka from their ancient name for Israel. The Saxons also attributed their own origin to the territory in which the exiled lost ten tribes settled. Strabo confirms the tradition that Sukasuna was part of the Roman province of Armenia.

The opening paragraph of the *Anglo-Saxon Chronicle* also says of the earlier Celtic inhabitants of Britain, whom the Anglo-Saxons displaced:

> *The inhabitants of this land were Britons, they came from Armenia, and first settled in the south of Britain.*

In addition, Milton says:[695]

> *They (the Saxons) were a people thought by good writers to be descendants of the Sacae, a kind of Scythians in the north of Asia, thence called Sacasons, or sons of Sacae, who with a flood of other northern nations came into Europe, toward the declining of the Roman Empire.*

When the Saxons invaded the British Isles, they established towns with the Dans, Dons and Duns names such as Dundee and Dunraven in Scotland. They are as prolific in Scotland as in Ireland.

We turn now to theories that the famed seamen of Dan reached America. In the days of Oliver Cromwell, Mennaseh ben Israel maintained that the descendant of the lost ten tribes of Israel were to be found among American Indians. Mennaseh ben Israel was a Dutch Cabalist Rabbi who petitioned Cromwell for the return of Jews to England. The Mormons later revived his ideas.

In a public speech on May 10, 1844, Joseph Smith described how he envisaged the Mormons as part of the kingdom of Dan:

> *I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world.*

A Mormon group called the *Dannites*, or *Sons of Dan*, was particularly active in Missouri. They developed the reputation of hard men, which mirrored that of the early Danites in Greece. Originally, the Mormons called this group the *Daughter of Zion* but later changed its name to Dannites and more recently to the *Strengthening the Members Committee*.

Mormon Elders formed a Priesthood of Melchizedek. They claimed that in 1829, Peter, James, and John of the New Testament appeared to Joseph Smith and Oliver Cowdery and gave them the keys of the Melchizedek Priesthood, which they had supposedly received from Jesus.

The Mormons believed that sea-borne Israelites traded with America, exploiting copper resources in the period from 1000BCE to 800BCE. To substantiate his belief, Joseph Smith sought evidence in red Native American burial mounds. He found many bronze and copper tools in the mounds, although the American Indians did not make bronze. Radiocarbon dating of American copper working to 2000-1000BCE may in fact be consistent with visits by Phoenicians and Israelites.

Plutarch provides a surprising confirmation that some of these primitive Bronze Age seafarers may have found and settled the coast of

America in a time called the Atlantic period (5500-2000BCE) when the climate was mild.[696] In *De Facie quae in orbe lunae apparet* (*the face that appears in the moon's circle*) he wrote that:[697]

> *There are other islands beyond Ogygia* [the Faroes] *that are at the same distance from one another.*

Further across the great ocean:

> *One reaches the great continent which surrounds the ocean …*
> *The coast of the continent is inhabited by Greeks along the shores of a gulf having at least the size of Meotis, which flows into the sea at about the same latitude as the mouth of the Caspian Sea. The call themselves 'the Continentals'.*

Plutarch's *gulf with the size of Meotis*, nowadays known as the Sea of Azov, aligns with the Canadian Gulf of St Lawrence. The early settlers were cut-off when the climate deteriorated in the Sub-Boreal Period (2000-500BCE), whose peak in the middle of the second millennium BCE corresponded with the Iron Age.[698] During this period, the glaciers advanced and the ocean became wild and impassable. In about 1300BCE the temperature began to rise again, which culminated in the warmer Medieval Period around 1000CE when the Leif Eriksson ventured once more to the continent he named Vinland. The cold set in once more in 1200CE and the North Atlantic route quickly became blocked. The temperature reached a minimum in the 18th century CE and is now warming-up again.

The legends of Danites expand Irish history in a colorful and romantic way. As we have seen, the legends form the basis of British Imperial Christianity. Monarchial British Israelism and Radical British Israelism follow as developments of the theme.

Radical or Postmillennial British Israelism builds a controversial prescriptive paradigm around these same legends in quite a different way. Radical British Israelism began with Jacques Abbadie. He was a French Huguenot whom William of Orange elevated to Dean of Kilaloe in Ireland in recognition of his support. In 1723, Abbadie published a book *Triomphe de la Religion* in Amsterdam, which said:[699]

> *Unless the ten tribes have flown into the air ... they must be sought for in the north and west, and in the British Isles*

Richard Brothers (1757-1824), a Canadian, applied these ancient prophecies in a new radical paradigm. He sought to *prove* that before Christ returns the English and Americans would establish the Kingdom of God on earth. Later he received a vision that he was a descendant of King

David and the English were Israelites. Brothers' delusion increased and he claimed the right to be king of England. In short shift, King George III convicted him of treason and confined him to an asylum.

Modern adherents of Radical British Israelism now draw on Herbert W. Armstrong's popular but controversial book *The United States and British Commonwealth in Prophecy* where he promotes the hypothesis that:[700]

> *Our white, English-speaking peoples today--Britain and America--are actually and truly the Birthright tribes of Ephraim and Manasseh of the lost House of Israel.*

Some fundamentalist Christian groups and the Klu Klux Klan promote Radical British Israelism along with the Protocols of the Elders of Sion to provide divine justification for their anti-Semitic, or rather anti-Judaic racial theories.

The key radical theme is that Biblical prophesies *prove* that the tribe of Dan will judge Judah, which means today's Jews. Jacob's deathbed prophesy is the most important of these:[701]

> *And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days … Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.*

The second most important prophecy came from Ezekiel. He prophesized the overturning of David's throne:[702]

> *And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.*

Ezekiel lived around 600BCE and was a contemporary of Jeremiah. God caused him to prophesy the downfall of the kingdom of Judah of that time, Jerusalem and the land of Israel. He prophesied a foreign invasion of the sword would come against Judah:[703]

> *Let the sword be doubled the third time, the sword of the slain.*

Scholars point out that Ezekiel's prophecy applied to ancient King Zedekiah, who Nebuchadnezzar conquered in 586-587 BCE. Nebuchadnezzar executed Zedekiah's sons and Zedekiah never regained the throne. From that time, there has been no Davidic king of Judah

reigning over the Jews. Therefore, the throne was literally overthrown three times in Judah, in 607-604, 597-596, and 587-586 BCE, just as Ezekiel's prophecy stated.[704]

However, there has been no Davidic king sitting on that throne ever the time of King Zedekiah and no king has sat on David's throne in Jerusalem. For all practical purposes, the Davidic monarchy ceased to exist in Israel.

However, the prophecy goes on: *it shall be no more, until he come whose right it is*. British-Israelites teach that this passage refers to the period after God sent the nation of Judah into captivity and punished the wicked King Zedekiah of Judah. God used Jeremiah the prophet to take the King Zedekiah's Daughters to Ireland, where one of them married into another royal line of Judah, Prince Herremon, and thus David's line continued in Ireland. The radical British Israelites say that was the first overturn.

The second overturn occurred when God moved the line to Scotland. The third overturn was when God moved it from Scotland to England. The Radical British Israelites claim David's line will not be overturned again until Jesus returns, whose right it is to sit on the throne of His father David.[705]

To the Radical British Israelites, Psalm 89 confirms that God would not cut-off David's descendants throughout the ages.[706] Furthermore, they say God promised David that his throne would endure forever without any conditions or reservations. This means that the throne of David would not cease to exist with the overthrow of King Zedekiah but continue somewhere on this earth. They say this was in Ireland, then in turn in Scotland, England and America.

In the context of these prophecies, the Radical British Israelites interpret Samson's famous riddle as a prophecy that the descendants of the tribe of Dan will one day destroy the tribe of Judah:[707]

> *Out of the eater came forth meat, and out of the strong came forth sweetness.*

From the carcass of the lion symbolizing Judaism, the tribe of Dan symbolized by bees will produce a Golden Age symbolized by honey:[708]

> *And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother,*

*and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.*

The tribe of Dan has always been complementary to that of Judah. During the Exodus, Aholiab the son of Ahisamach of the tribe of Dan had the same Master's position as Bezaleel:

*And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle.* [709]

*In the wilderness: the standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai*.[710]

Jacob had said Judah was the old lion's whelp:[711]

*Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

Nevertheless, just before his death, Moses prophesied that the new lion's whelp was the strong young lion of Dan:.[712]

*Dan is a lion's whelp: he shall leap from Bashan.*

Psalm 22 echoes this, and in addition emphasizes the unicorn totem of the tribe of Ephraim:[713]

*Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion...Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.*

At the time of Solomon, the Danites were still a parallel force to Judah. They exceeded Judah in skills of architecture and the arts, sending Hiram to build the Temple. Hiram was the son of a woman of the daughters of Dan:[714]

*And now I have sent a cunning man, endued with understanding, of Huram … The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father*.

In summary, Jacob had said Dan would judge, Moses continued that Dan would be the new lion and Samson the Judge that he would eat from the carcass of the old lion's whelp.

Obviously the Judah's Rabbi were not ignorant of Dan's prophesies. Neither were they comfortable with the prophecy of Jeremiah, which separates the children Israel from those of Judah.[715] Jeremiah says the Danite Messiah will judge of the sins of Judah. He adds that this Messiah will reign from the territory of Mount Hermon (Sion) in Dan rather than Mount Zion in Jerusalem:[716]

> *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*.

This sequence of prophesies made the Church fathers such as Irenaeus and Hippolytus very uneasy about Dan.[717] They developed a novel theory that the Antichrist and Dan were one. This was because Dan worshipped idols, Dan would judge the Jews and because the snorting of His horses was heard from Dan.[718]

Earlier in this chapter, we saw that God placed Dan in the north because of its idolatry:

> *Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel … Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan … And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi*.[719]
>
> *They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again*.[720]

The Church fathers saw their conspiracy theory confirmed in the Book of Chronicles, which omitted Dan from the tribes of the children of Israel.[721] Irenaeus suggested that this meant that Dan would not be among the one hundred and forty four thousand saved ones of the twelve tribes in the Apocalypse.[722]

The full text of Jeremiah had said that the serpents of Dan and cockatrices would bite the people:[723]

*We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord.*

Isaiah added to the worry of the Church Fathers by repeating that the cockatrice and serpent would scourge the land of Israel. He said:[724]

*Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent … Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.*

Jeremiah went further to say the whole land would be desolate:[725]

*For a voice declareth from Dan, and publisheth affliction from mount Ephraim …I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.*

Little wonder indeed that the Rabbis of Jesus' time were highly antagonistic to a potential Messiah who prima facie fulfilled the prophecies of a Danite Messiah.

The Rosicrucians, of whom we shall have much more to say in Chapter 17, championed the survival of the Danites, Nazarenes and Melchizedekians. In theory, they also look forward to the second coming of the Messiah.

Their Rosicrucian symbol is the phoenix of Dan, the mysterious two-headed bird now called an eagle in Freemasonry.[726] As we have seen in this Chapter, it symbolizes the immortality of the Priests of Melchizedek. The standard of the tribe of Dan was red and white with this phoenix crest.

The two-headed eagle emblem is often depicted in the colors of the Tribe of Dan, red and white.[727] The presiding officer in the thirty-third degree ceremony of the Scottish Rite robes in the manner of this crest. He dresses in crimson silk, edged with white fur and holds a drawn sword in his hand.[728] The officer represents heroic Ahiezer son of

Ammishaddai, Captain of the children of Dan, who placed the serpent killer, the phoenix, on the crest of Dan.[729]

In Chapter 16 we shall see the importance of Ahiezer son of Ammishaddai's initials *AA* in secret Rosicrucian symbolism. Another important *AA* archetype existed in the tribe of Dan at the time of Exodus. As we have seen, this was Bezaleel's fellow artisan, Aholiab son of Ahisamach.[730]

In the context of the enigmatic Rosicrucian thirty third degree, it is interesting to note that the city of Dan and the nearby sacred Mount Hermon both lie at approximately 33° longitude and 33° latitude according to the French Zero Meridian in Paris. In 1884, by convention the Greenwich Zero Meridian replaced the traditional French Zero Meridian, which moved the longitude of Mount Hermon to 35.5°.

The existence in Rosicrucianism of the Danite philosophy, the interpretation of ancient prophecies about the Second coming of Jesus, and the radical philosophy of man establishing God's kingdom on earth before the Messiah returns, suggest an interesting conclusion. This is that John Dee's Elizabethan Rosicrucianism carries forward the ideals of Monarchial British Israelism into a plan to fulfill prophecies of assisting a Danite Messiah judge Judah from his seat at Mount Hermon. Fortunately, the modern organization does not seem to carry this into the pitfalls and racial bigotry of Radical British Israelism.

We now turn to examine the philosophical building blocks of hermetic thought through the history of the great Corpus Hermeticum.

# Chapter 13 Corpus Hermeticum & Gnosticism

George Gemistos, known as Plethon, ran a Neoplatonist School in Mistra in the Peloponnese.[731] In 1438CE, with the encouragement of Cosimo de Medici, Plethon relocated his Platonic studies to Florence. There he was outside the influence of the Roman Catholic Church and he established a humanist movement with a belief in universal Platonic religion.

Although Plethon never mentioned the Corpus Hermeticum, he declared that *within a few years the whole world would have one and the same religion*. This was not to be the faith of Christ or Mohammed, he said, but *another faith, which is not so different from the faith of the Gentiles*.

Shortly afterwards, in 1463CE, Cosimo de Medici's scholar Marsilio Ficino translated the Corpus Hermeticum into Latin.[732] The idea that God had spoken directly to the pagan Egyptians, Sabians and Greeks ignited intellectual Europe:[733]

> *That God, however, has not cared for the Hebrews only, … The Egyptians, counting up of their own race the names of not a few sages, can also say they have had many who followed in the steps of Hermes. I mean of the Third Hermes who used to come down to them in Egypt. The Chaldeans also tell of the disciples of Oannes and Belus, and the Greeks of tens of thousands who have the Wisdom from Cheirion. For it is from him that they derived their initiation into the mysteries of nature, and their knowledge of divine things …*

The Corpus Hermeticum that fell into the hands of Cosimo de Medici was probably the personal copy of Michael Psellus, spirited away from Constantinople in 1453CE before the Arabs captured the city. Michael Psellus received this same copy from the Sabians of Harran in 1055CE.

The Corpus Hermeticum is composed of Greek writings attributed to Hermes Trismegistus. It is apparently a collection of doctrinal and inspirational writings by several authors, as is the Bible.[734] The Corpus Hermeticum has a number of key themes. These include the absolute goodness of God who is both One and All; self-revelation of the Divine Mind in the cosmos; the universe as an emanation of living beings

in hierarchical order; a unique constitution of the human being as microcosm; the way to regeneration; and a direct knowledge of God.

The close similarity of these themes with those of the Phoenician School of Philosophy of Elea, in southern Italy, which prospered two thousand years earlier, argues for their antiquity. Xenophanes of Colophon founded the School of Elea in 536BCE. His pupils included Parmenides and Zeno of Elea who developed the concept of metaphysics.

Xenophanes' hermetic philosophy underlies that of Plato and Aristotle. It refers to a real but secret initiatory tradition.[735] Xenophanes advocated a single non-human deity underlying and unifying all worldly phenomena. He satirizes the polytheistic manlike deities created by the Greeks as athletic reflections of themselves. Some of the major points of his doctrine taken from fragments gathered by Theophrastus are:

> *There is one God only, supreme among gods and men; neither in form nor thought like mortals.*
>
> *He sees all over, thinks all over, and hears all over.*
>
> *But without toil he sways all things with his mind.*
>
> *And he abides ever in the same state, moving not at all, nor does it befit him to move about.*
>
> *There never has been nor will there ever be a man who has clear knowledge of the gods, nor of those things of which I speak; for even if he does chance to say what is right, yet he himself does not know that it is so. There is nothing but opinion everywhere.*

A delightfully incisive rabbinical expression of this is:

> *God is ineffable; all the rest is man's cleverness.*

Both Greek philosophy and a free experimentation with Arabian alchemy underpinned the doctrines of the Corpus Hermeticum. Both components of the Corpus found a fertile environment in Renaissance Italy and Europe. A minimalist summary of the doctrine was set down in a treatise called the *Emerald Tablet*. It is brief to the point of obscurity. We shall understand it better in Chapter 16 where we look at the hermetic document *Virgin of the World* in an expanded alchemical context.

The *Emerald Tablet* is part of the *Lost Wisdom of Lamech*.[736] Lamech's three sons were *Jabal*, *Jubal* and *Tubal-cain*, respectively a mathematician, a mason and a metalworker. The sons preserved the ancient wisdom of creative science on two pillars called the *Antediluvian Pillars*. Hermes Trismegistus supposedly discovered one of these pillars and transcribed its sacred geometry onto the *Emerald Tablet*. Pythagoras, who came to prominence at Crotona in 529BCE, reputedly inherited the

## *Tabula Smaragdina*
### ***Hermetis Trismegistri***
### ***Philosophorum patris***

*1. Tis true without lying, certain & most true.*
*2. That which is below is like that which is above & that which is above is like that which is below to do the miracles of one only thing.*
*3. And as all things have been & arose from one by the mediation of one: so all things have their birth from this one thing by adaptation.*
*4. The Sun is its father, the moon its mother,*
*5. The wind hath carried it in its belly, the earth its nourse.*
*6. The father of all perfection in the whole world is here.*
*Its force or power is entire if it be converted into earth.*
*7(a) Seperate thou the earth from the fire, the subtile from the gross sweetly wth great indoustry.*
*8. It ascends from the earth to the heaven & again it desends to the earth and receives the force of things superior & inferior.*
*9. By this means you shall have the glory of the whole world & thereby all obscurity shall fly from you.*
*10. Its force is above all force. ffor it vanquishes every subtile thing & penetrates every solid thing.*
*11(a) So was the world created.*
*12. From this are & do come admirable adaptations whereof the means (Or process) is here in this.*
*13. Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world.*
*14. That which I have said of the operation of the Sun is accomplished & ended.*

*See the ffrench Bibliothèque. Theatrum Chemicum Volume 6, P. 715, & Vol 1 p362 et p8 et p166 & p 685 et Volume 4 p 497.*

tablet and discovered the second pillar.

The *Emerald Tablet* has been translated many times from Arabic, Latin, allegedly from Chaldean and Phoenician, from French and even from a purported Chinese original. Many say it contains the whole of the alchemists' art. The inset provides a 1680 translation by Sir Isaac Newton.[737]

The *Emerald Tablet* is still the earliest of all alchemical works in the West. It first appeared as the *Kitab Sirr al-Asar*, a book of advice to kings of eight hundred CE.[738] Johannes Hispalensis translated this book into Latin about 1140CE.[739]

The earliest alchemical text in Chinese is the second or third century BCE book XXV of Han-Shu in which Li Chao-Kiun tells the Han dynasty emperor Wu-Ti how to change cinnabar dust into gold. In 142CE, Wei Po-yang wrote the next alchemical Chinese text *Ts'an T'ung Ch'i*. It refers to alchemical experiments and using gold to extend life.

The color of emerald green holds a great fascination. The colour is a kind of optical balm.[740] Pliny said *no colour has a more pleasing appearance*.[741] If the Emerald tablet really existed, it was probably rock crystal dyed emerald with copper sulphates. Diodorus noted that rock crystal could be baptized in divine fire to create a smaragdos, an artificial emerald.[742]

The Wizard's emerald city in L Frank Baum's *The Wonderful Wizard of Oz* demonstrates its enduring delight. However, it is as well to remember that the Greeks and Egyptians used the term we translate as *emerald* to apply to gem quality emeralds as well as green granite and green jasper. In medieval times, the emerald table of the Gothic kings of Spain was made of emerald green glass.[743] Another green glass dish, the *Sacro Catino,* is said to have belonged to the Queen of Sheba and been used at the Last Supper.

Although it is wonderfully romantic to think of the Em*erald Tablet* as a sparkling gem, the green color simply symbolizes Wisdom. The *Emerald Tablet* is a formula of alchemy and messianic resurrection theology. It is closely associated with the alchemical Green Lion of the Philosophers' Stone.

The discovery of the Corpus Hermeticum inextricably joined such diverse pursuits as hermetic philosophy, alchemy, industrial chemistry, glass making and medicine. Furthermore, the clandestine, scientific, anti-papal nature of these liberal arts disintermediated the Church from scientific pursuit based on inductive and deductive logic, and so

encouraged all sorts of more radical and heretical religions. One heresy in particular, radical or extreme Gnosticism, led to many violent deaths.

The difference between Hermeticism and Gnosticism was far more than terminology. Hermeticism conceived man as a rough stone, the rude material for perfection. A philosophical chisel knocked-off his rough edges, crafting him as a perfect human for the cosmic Temple. It was analogous to the stonemason producing a perfect cubic ashlar for a worldly Temple. This was the work of the supreme creator and goes back to Plato's Demiurgos.[744] Hermetic beliefs were uplifting and life affirming. Man is the image of the macrocosm and his body is the garment and weapon of his soul.[745] The body is an essential and indispensable part of the Good Creation. Celibacy and asceticism are not revered but consistently renounced. Cosmic Zoroastrianism holds the same belief.

Radical Gnostics, such as Manichaeists and Cathars instead absorbed naive dualism, which lacked order from a vertically integrative element. Scholars also call this Radical Gnosticism *anti-cosmic dualism*. Through this odd framework, they perceived the radical Demiurge, or god of the material world, was the god of the Old Testament Yahweh. The Gnostics regarded him as mad and evil in the same way as the Egyptian Set and Zoroastrianism Ahriman was intrinsically evil. The major similarity was that both Yahweh and Ahriman received the material world until the *End-time*.

Radical Gnostic religions twisted the elegant duality of pure Zoroastrianism, called Monarchical or Cosmic Zoroastrianism into a delaminated and intrinsically anarchical framework. They regarded the material world and the body as *bad* and the soul as *good*. As the body was *bad*, procreation was abhorrent. Death was welcome as a casting away of worldly baggage.[746] This ascetic existence is the complete antithesis of hermetic belief.

Today, we occasional see a cult falling into the same radical Gnostic quicksand of *soul is good and body is bad*. In the 1990s, this led to mass suicides in the Order of the Solar Temple and Heaven's Gate.

The seeds of the association of body with *evil* seem to have arisen with the Thracians who strongly believed in the beauty of death and immortality of the soul.[747] They celebrated death in their Dionysian or Bacchic Mysteries. However, the Thracians showed legendary bravery on the battlefield because of this preoccupation with death. This characteristic was so attractive to the kings of soldier states that it became

a state religion. It crystallized into the Greek Mysteries of Orphism, the Eleusian Mysteries and even the Pythagorean movement.[748]

The Radical Gnostics had their own form of the *Emerald Tablet* called the *pearl of great price*. The *Ethiopian Legends of Our Lady* sets out their belief:[749]

> *Hannah, Mary and Sophia were three sisters and Hannah was the Virgin Mary's mother. 'The Virgin first came down into the body of Seth, shining like a white pearl.' Then successively entered Enos, Cainan .. Jared, Enoch, Methuselah, Lamech, Noah .. Abraham, Isaac, Joseph .. David, Solomon .. and Joachim. 'And Joachim said to his wife Hannah "I saw Heaven open and a white bird came therefrom and hovered over my head". This bird had its being in the days of old .. It was the Spirit of Life in the form of a white bird and .. became incarnate in Hannah's womb when the pearl went forth from Joachim's loins and .. Hannah received it, namely the body of our Lady Mary. The white pearl is mentioned for its purity, and the white bird because Mary's soul existed aforetime with the Ancient of Days .. Thus bird and pearl are alike and equal.' From the Body of Mary, the pearl, the white bird of the spirit then entered into Jesus at the Baptism.'*

In Europe, the Papacy called the Radical Gnostic-dualist tradition the *Great Heresy of the Bogomils*. The origin of the Bogomils is still unknown. They emerged from the Indo-Hittite crucible and developed close ethnic and cultural affinities with the northern Iranians. By the seventh century CE, their great Bulgarian Empire spread from the Ukraine to the Adriatic and Albania.[750] The Ottomans eventually conquered this empire in the fourteenth and fifteenth centuries CE.

Misrepresentation was common ploy in the Roman Catholic Church’s struggle to eradicate competing strains of Christianity. Their accusations of buggery vilified the Bogomils. If the accusations had any basis, it may have been the infamous ritual kiss *in ano* practiced by a number of esoteric societies to inculcate humility. Even today, the Bulgarians remain smeared with the accusation of this unnatural vice. In stark contrast to this reputation, the Bogomils may well have been the greatest puritans of the Middle Ages.

The real sin of the Bogomils was to claim they represented the true and hidden church, the Nazarenes of Bethlehem and Capernaum.[751] Underlying this dangerous claim seems to have been the legitimacy of the Melchizedek tradition as with the Cathars in Southern France. To the

Roman Catholic Church, this was as alarming as the worst of the Gnostic heresies, radical Manichaeanism.[752]

The difficulty for all religious interpreters of the *Great Heresy of the Bogomils* is that the cosmic strand (three are one) and the anti-cosmic strand (one versus one) of Zoroastrianism are enormously convoluted. Generally, the omnipotent God is Good, except in the Jewish Talmud where he is both good and bad in the sense of being vengeful and unpredictable. The second son is also Good except again in the Jewish Talmud, which does not recognize him at all. The Qumran Covenanters recognized Michael instead.

Satan is the real conundrum. Interpretations range from the respected agent of God (the Accuser in the Jewish Talmud) to a son of the Good God turned bad by his own choice, to a son of the Good God bad by design, further to the bad son of an intrinsically bad primordial god. Finally, Satan is a bad primordial god himself, the Devil of the New Testament. To complicate things even further the Old Testament changes its view of Satan at I Chronicles. At this point, Satan transforms from Yahweh's subordinate into the evil, archenemy of God.[753] Finally, to complete the mad mélange, the radical Gnostics identified Yahweh as Satan.

In all this confusion of dualism, the Roman Catholic Church was unable to differentiate between the various sects and eventually condemned the Bogomils and Cathars alike as Persian Manichaeists. The Cistercian papal legate Arnald-Almaric, General of Cîteaux, encapsulated this at Béziers in 1209CE with his infamous order:

> *… kill them all, the Lord will look after his own.*

Arnald-Almaric became Commander-in-Chief of the Albigensian crusade when the King of France declined this doubtful honor. After murdering seven thousand catholic women, children and priests celebrating a Eucharist in St Mary Magdalene, Arnald triumphantly reported to Pope Innocent:

> *Today, your highness, twenty thousand citizens were put to the sword, regardless of age or sex.*

Inquisition records show that the Cathars’ treasure was smuggled away on two or three occasions during the siege.[754] The Cathar deacon of Toulouse, Pierre Bonet, and a Parfait called Mathieu carried money and jewels to Pons Arnaud de Chateau-Verdun, at his castle near Ussat. Mathieu returned to collect some of the treasure that he had not been able to carry on the first journey. On the night before the final massacre, four

Parfaits escaped, including Amiel Aicart, Hugues and Paytavi who signaled their successful flight with a fire on Bidorta's summit. The Cathars' Holy Grail may have made its way to an English college of Cathars, called Bonhommes or 'good men', at the monastery of Ashridge, near Berkhamstead. Edmund, Earl of Cornwall, maintained it. His mother's family, the Counts of Toulouse, were traditional protectors of the Cathars. Edward III's son, the Black Prince, also marked the significance of the monastery. He gave it a *great table of gold and silver, furnished full of precious relics, and in the middle of it a holy cross of the wood of the rue Cross, and the said table is garnished with stones and pearls, that is to say twenty-five rubies, thirty-four sapphires, fifteen great pearls and several other sapphires, emeralds and small pearls…*

The Albigensian Crusade and subsequent ethnic cleansing by the Inquisition effectively eliminated both the Cathars of Southern France and the misnamed *Great Heresy of the Bogomils*.

Notwithstanding the galvanization of heretical beliefs by alchemy, the Roman Catholic Church remained as intrigued with alchemy as the Gnostics. Alchemy was a widespread pursuit in the monasteries of pre-Reformation England. There were two types of alchemists, the monks and the secular *licensees*. Licensees practiced alchemy on the understanding that they would not counterfeit. They were required to report any success to the monarch. Prima facie, alchemy was not heretical despite alchemical texts being attributed to people of suspect faith such as Roger Bacon, Arnald de Villanova, Ramon Lull and Gerber.

Few of these alchemical texts were directly heretical in any case. For example, Gerber, who was Jâbir ibn Hayyân, wrote the world's oldest book on chemistry called *Summa Perfectionis* or *Summit of Perfection*. It is so incomprehensible that its author's name gave rise to the word *gibberish*.

Pope Alexander III banned monks practicing alchemy at the Council of Tours in 1163. He bluntly forbade *the study of physics or the laws of the world*. Following this, St. Dominic solemnly condemned all research using experiment and observation. Between 1243 and 1323, both the Dominicans and Franciscans prohibited the study of medicine, natural philosophy and chemistry.

We see here the hardening of attitudes to Arabian chemistry and philosophy that would ultimately result in the indictment of the Knights Templar. Pope John XXII issued his Papal Bull *Spondent pariter* in 1317, after the trial of the Knights Templar. It condemned all magic.

Following this, in 1380, Charles V of France forbade the possession of furnaces and apparatus necessary for chemical processes. Finally, Nicholas Eymerich decisively condemned alchemy as demonic in 1396.

Although suppressed, clandestine alchemy continued unabated in the monasteries. Informally, the Church condoned its priors spending monastery revenue on alchemy to manufacture counterfeit currency. The Church never charged any of these priors with heresy.

The English Parliament finally outlawed alchemy between 1403 and 1404 because Edward II employed a number of alchemists to counterfeit coin of the realm. Parliament legislated that the multiplication of gold and silver was punishable as a felony with sentences of death and forfeiture of goods.

Although the English Parliament had banned alchemy, the Parliament itself sought to gain from it and established Parliamentary Commissions in 1456 and 1457 to ascertain whether alchemy could be a feasible method of paying off national debts. Shortly afterwards, Richard Carter was issued a license for alchemy in 1476.[755] He experimented with all kinds of metals and minerals. As late as 1680, Sir Isaac Newton was quietly experimenting with alchemy, whilst administering the Royal Mint.

Success evaded Monarchy, Church and Parliament. Conventional wisdom came to regard alchemy as foolish at best and simply too tempting and wasteful because of the inherent greed of men:[756]

> *Therefore the lesser evil is to abandon it, and to exert oneself in other good arts.*

Freemasonry eventually adopted this advice. Earlier on, this same advice would have been wise counsel for the Knights Templar. We shall soon see why they were condemned as heretics and their Grand Master burnt at the stake. We will look at the processes of traditional wet and dry alchemy before turning to these events.

# Chapter 14 Ancient Alchemy

The name Alchemy most likely derives from the Arabic *al-kimia* or the Egyptian *chem or khem* meaning the stars.[757] In Greek, the root *Chymia* means to fuse or cast a metal. The most literal meaning in modern idiom is perhaps *God's mineralogy, metallurgy* and *chemistry*.

Alchemy is the art of preparing the Philosophers' Stone from gold. The chemical symbol of gold is the same as that of God ☉. The professed uses of the Philosopher's Stone were to extend life and to convert base metals to gold. Both objectives remain controversial.

*Aurum potable* was a synonym for the *Elixir of Life*:

*Make gold potable, and you will have the universal medicine.*

There are two traditional ways of preparing the Philosophers Stone, the *wet* way and the *dry* way. The *dry* way takes only eight days using double philosophic mercury. Nicholas to Flamel says the practice begins as follows:[758]

> *9. Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the sabre chalibs of the God of War [iron], 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface of the saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star [the Star Regulus].*
>
> *10. Then is made the key and the sabre, which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means thou art in the right road of truth, if thou has operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honour. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury. This Mercury or Saturnia is represented in the seven first pages of the book of Abraham the Jew, by two serpent encircling a golden rod. Take care to prepare a sufficient quantity of it, for much is required,*

*that is to say about 12 or 13 lbs. of it, or even more, according as you wish to work on a large or a small scale.*

The ancient Egyptians reputedly used the dry method and called it the *Saturn Regime* .[759] The black powder of *Khemeia,* derived from the *chemistry of the stars*, acted on *kmt,* or the black soil of Egypt.[760] To the priests of Egypt, *Khemeia* was the body of *Osiris* in the underworld and said to have marvelous powers.[761]

Fragments from the writings of Heraclitus of Ephesus, a Greek philosopher who lived about 500BCE, suggest that the *dry* and *wet* methods have the same result:

*Pleasure of souls is to become wet*[762]

*The dry soul is the best of all and the most wise*[763]

*The way up and the way down are One and the same*[764]

The *wet way*, from Persia, is convenient because it only requires a simple flask, although it can take up to eighteen months to complete. Appendix 2 describes the wet way of the alchemist Roger Bacon.

Bakr Ibn Bishrun, who lived around about 1000CE wrote of the *wet* method:[765]

*With God's blessing, here is the treatment: Take the noble stone. Deposit it in the cucurbit and alembic. Separate its four elements, which are water, air, earth, and fire. They are substance, spirit, soul, and dyeing. When you have separated the water from the earth and the air from the fire, keep each one apart in its own vessel. Take the dregs - the sediment - at the bottom of the vessel. Wash it with hot fire, until the fire has removed its blackness, and its coarseness and toughness have disappeared. Blanch it carefully and evaporate the superfluities of the humidities concealed in it. It will thus become white water, which contains no darkness, dirt, or disharmony. Then, turn to those primary elements that are distilled from it. Cleanse them, too, of blackness and disharmony. Wash them repeatedly and sublimate them, until they become fine, subtle, and pure. When you have done this, God has given you success.*

Roger Bacon, like many other medieval alchemists, found the key to alchemy in a book called *Sirr al-Asrar* or *Secretum secretorum* (*Secret of Secrets*) by the great Arabic physician Abu Bakr Mohammed ar-Razi (865-925 CE). After it appeared in about 1220 CE, *Sirr al-Asrar* became one of the most widely read books of the middle ages. ar-Razi classified minerals into six divisions:

1. Four spirits: mercury, sal ammoniac, sulphur and arsenic.

2. Seven bodies: silver, gold, copper, iron, black lead (plumbago), zinc and tin.
3. Thirteen stones including marcasite, magnesia, malachite, tutty, talcum, lapis lazuli, gypsum and glass (of sand and alkali).
4. Seven vitriols including alum and white, black, red and yellow vitriols (the impure sulphates of iron, copper, etc).
5. Seven borates including tinkar, natron and impure sodium borate.
6. Eleven salts including brine, common (table) salt, ashes, naphtha, live lime, urine, rock and sea salt.

Preparing the Philosophers' Stone by the *wet* method involves a number of stages. The first three of these stages are:

1. Prepare the *Secret Fire*, a nitrate catalyst.
2. Elicit and purify the white vapor of *Mercury*.
3. Dissolve the *Sulphur* and prepare the Philosophers' Stone.

*Sulphur* and *Mercury* are not the substances we know by these names but metallic Gold and the vapor of Antimony respectively. Other allegorical names for this regal pair are *the red man and his wife*, *our gold and silver*, the *Sun and Moon*, *Sol and Luna*, *earth and water* and *Star and the Sceptre*.

Preparing the *Secret Fire* was a major Arcanum of alchemy and essential to the process. It has had an enormous number of allegorical names such as:[766]

> *The spirit; the spirit of life; the water of life; the water of our sea; the mineral water; burning water; ardent water. The fire; the secret fire; fire against nature; the invisible fire; our fire; the fire of snowy whiteness; a fire continuous; digesting, not violent, subtile, inclosed, aerial, surrounding, altering, yet not burning, clear, close, circulating, penetrating and alive. The mover; the first agent; philosophical vitriol; that subtle nature cleaned by sublimation; the fat of the mercurial wind; our mercurial water; the second sophic mercury; the venomous fiery dragon; Medea, Theseus who had black sails to his ship; the 'unhappy spring' in Ripley Revived; the porter or servant of Count Bernard; Artephius' lamp fire; the eagles; the vulture of Hermes; the priest. It is called Venus, the nymph Venus, born of the froth of the ocean; because of the marine acid which enters into the composition of 'the matter of our sea', which acid is the*

*alchemists 'Universal Lunar Mercury'….. They call it heaven, celestial water and rain, parting water, aqua (water) regia, a corrosive aqua forte, sharp vinegar, growthful green juice, a growing mercury, a viridescent water, the green lion, quicksilver* [on no account use this], *menstruum, blood, urine, horsepiss, milk, virgin's milk, white arsenick, sulphureous vapouring and smokey, a fiery burning spirit, a deadly poison piercing and killing all, serpent, dragon, a scorpion devouring his children, a hellish fire, a sharp salt, sal ammoniac, common salt, an eagle, vulture, bird of Hermes, a melting and calcining furnace, birds, beasts, herbs, juices.*

The most elementary source of the *Secret Fire* is a salt nitrate from man. From al-Razi's eleven salts, we can see that urine is the only salt from man. Urine is a very weak solution of ammonia and nitrates.[767] An average quantity of five hundred milliliters to two thousand milliliters passed in twenty-four hours includes 4.6 grams of ammonia, seven to seventeen grams of nitrogen and many inorganic and organic components.

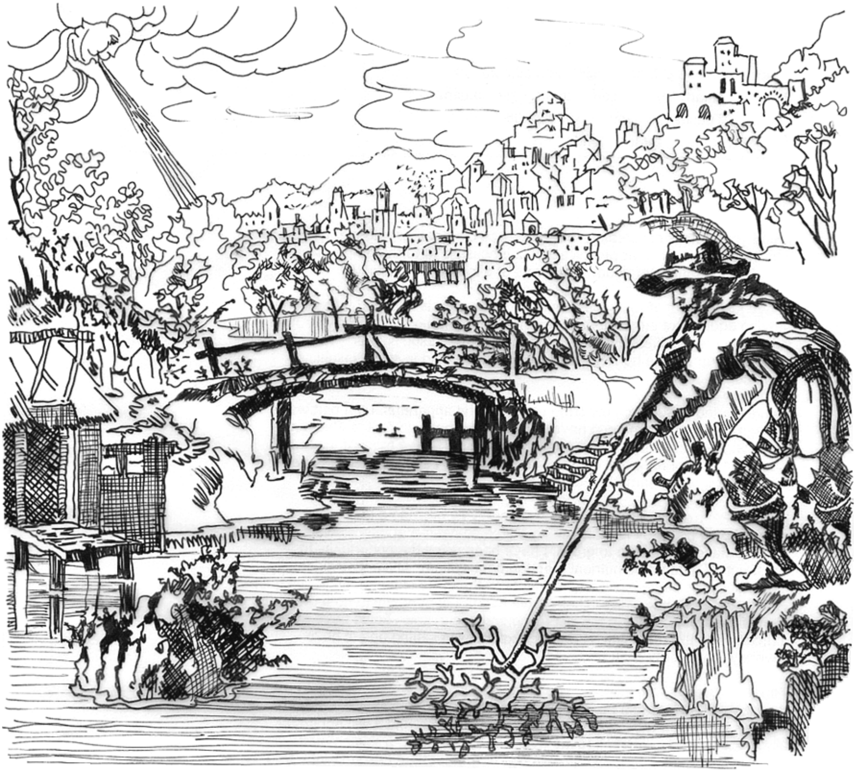
An initiate in the mysteries of alchemy who did not recognize the statement *Know Thyself!* was not an *alchemist*. Alchemists who did not know where to start their chemistry were the same as Rosicrucians who could not find their Order. They were simply initiates who had not yet properly found and accepted themselves, and got on with life.

The only qualification for an alchemical Rosicrucian was to know that the solution was literally within him. A true Rosicrucian knew the philosophical mystery of I.N.R.I and that the hidden, nameless god labeled Osiris or Amun was the god within himself. Chapter 10 introduced this topic, which is also the subject of the next chapter.

The philosophical use of urine has much in common with the methods of eastern monks. Initiates learn to manufacture a medicine from their own urine over a period of nearly 6 months.

After removing putridity from the stagnant urine, a white powder remains. It is often mistaken for the alchemical Philosophers' Stone. Other homeopathic remedies recommend drinking urine or applying it in a shatnez bandage.

The ancients, who didn't have nitric acid, derived their nitrogen from ammonia in urine and/or from distillation of dung and bones to get sal ammoniac. Ammonium compounds behave as weak acids and alchemists usually enhanced them with saltpeter (potassium nitrate, $KNO_3$).



**Fishing for Coral**
from *Atalanta fugiens*

To achieve a more intense reaction the alchemists of old increased the ammonia and nitrate in the solution with niter. Ammonium nitrate is very soluble and a concentrated solution will dissolve metals, although the reaction is very slow with metals less active than iron.

This is where one of the Gnostic interpretations of I.N.R.I applied: *Igne nitrum raris invenitur*, or *Fire is discovered in nitrum*. Niter is saltpeter, the mineral form of potassium nitrate ($KNO_3$), found naturally as an efflorescent rock salt in caves and as short fibers on rock surfaces. Potassium nitrate oozes into the cellars of old buildings near stables or barns with ruminant animals. When distilled with urine, saltpeter produces glassy-white crystals of niter that are quite beautiful.

Distillation of excrement and bones produces ammonium. Egyptian priests produced ammonium from dung, bones and horns at the Temple of Amun in Libya.[768] Their product was the *salt of Amun, sal ammoniacus* or ammonium.

The nearby Temple of Amun, in the Egyptian Oasis of Siwa is a place of mystery. The Egyptian priests may have used their Libyan ammonium for sacred chemistry involving an important substance used in the Pharaonic Rite of Passage. The Egyptian priests mixed salts of niter (potassium nitrate) and sal ammoniac (ammonium chloride, $NH_4Cl$, then given the symbol of salt, *X*) to produce a universal solvent. The presence of ammonia in this Secret Fire is very important because of a polarization effect that produces dipoles to increase the solubility of gold salts. Ammonium chloride ($NH_4Cl$) and ammonium nitrate ($NH_4NO_3$) are still used in modern cyanide-based gold leaching processes.

Stibnite, the mineral of antimony, dissolves in similar solvents: ammonia hydrogen sulfide ($NH_4HS$), potassium sulfide ($K_2S$) and hydrochloric acid ($HCl$). The gases given-off can be very toxic.

Even though alchemists talked of a nitrate salt, it was actually a synthetic mixture of oxidizing and non-oxidizing acids. Today we produce this same odd combination of oxidizing and non-oxidizing acids by mixing one part by volume of nitric acid ($HNO_3$) with three parts of hydrochloric acid ($HCl$). The result is *Aqua Regia*.[769]

The great title of *Aqua Regia* derives from its ability to dissolve noble metals, particularly gold and platinum. Gold is inert to either of the component acids used separately. *Aqua Regia* is a powerful solvent because of the combined effects of the $H^+$, $NO_3^-$, and $Cl^-$ ions in solution. These three ions react with gold atoms to form water, nitric oxide ($NO$)

and the stable chloride ion ($AuCl_4^-$), which remains in solution. The chloride ion gives the solution a light green tint.

While the alchemists cheered at synthesizing a solvent for gold, which they thought was the first step to the Philosophers' Stone, many failed to realize that they had created the highly explosive substance fulminating gold. This compound results from adding ammonia to Auric Hydroxide, which is the precipitate formed when potash (Potassium Carbonate) is added to gold dissolved in Aqua Regia.

Really, gold is soluble in any solution that contains both a chloride ion and an oxidizing agent. Even common salt (NaCl) or laundry bleach (calcium hypochlorite) will provide a free chloride ion.

Hydrochloric acid and ammoniac solutions also directly dissolve gold at seventy-five degrees Celsius. This requires an oxidizer such as cupric ammine, oxygen, hydrogen peroxide, or sodium hypochlorite.[770] Even at relatively low temperature, hydrochloric acid and hypochlorite produces chlorine, which provides a highly oxidizing environment.

Hydrogen peroxide oxidizes when added to metallic gold in aqueous hydrochloric acid. Electron transfer directly creates the ion species $AuCl_4^-$, $AuCl_3(OH_2)$, and $AuCl_3(OH)^-$.[771] Oxidation by hydrogen peroxide is a dangerously exothermic process leading to explosions. The advantage is that the process avoids nitrogen compounds, which are difficult to remove in the traditional wet process.

A number of metals will dissolve gold, when the metals are at their melting point, for example metallic mercury (Hg) will dissolve a small amount of gold at room temperature. In about 1120 or 1150 CE, Artephius wrote of a process for dissolving gold in a particular metal. Shortly, we will look further into his method.

First, we must look for the prima material, the starting point for Philosophical Mercury. An elusive alchemist called Fulcanelli riddled for us the common name from which *Mercury* has traditionally been prepared. He says it is an approximation, corresponding to the Oak tree and to the ram.[772]

We will try to solve this riddle because it provides us with a unique insight into the fractal nature of *hermetic drift*. Fulcanelli suggested that we focus on the gall apples on the leaves of the oak. The Apple tree or *Quert* is associated with the Oak and the Oak is of the genus *Quercus* and generally linked with the God *Q're*.

We know that apple trees have a deep mythical significance. In Thessaly, visiting Hyperborean Druids noted the apple tree and associated

Dionysian goat-stag, the hiero-cervus, as their own symbols of man's resurrection and hope for immortality.[773]

The apple tree is also the Great Triple Goddess' symbol of immortality. This apple is the Cydonian apple or quince.[774] From this, the apple is elevated to the symbol of God because the Triple Goddess gives the apple of immortality to the young goatherd *Ida*. He is the young Dionysus, who was twice born.[775] The Greek words for *apple* and *goat* are the same (melon) and one of Dionysus' titles is *the Kid*.[776]

Hercules, who combines Dionysus and Apollo into one, was also Melon. This was because the three *Daughters of the West*, the three guardian nymphs of the *Holy Apples*, really the Triple Goddess, gave him a bough of golden apples.[777] The goddess of the sacred grove is Nemesis. She carries the wheel of the solar year and an apple bough as a gift to her Heroes.[778] In later myth, she became the instrument of divine vengeance on proud kings.[779]

The Greater Mysteries reiterated the symbolism of the golden apples. The neophyte received a golden bough as the sign that he was near the end of his testing. In the *Initiation of Plato*:[780]

*The Ceryce:* *Plato! Throw away that crown and take this golden branch, and deign to follow me. Knowest thou who is the most happy of all men?*

*Plato:* *The most – the most happy of all men. According to Socrates, the most just; according to me the most liberal.*

*The Ceryce:* *And the most modest?*

*Plato* *It is he who understands himself the best.*

And later …

*First Patriarch:* *Who is this foolish mortal who comes thus to trouble our mysteries?*

*The Ceryce:* *Sublime Patriarch, it is the Neophyte, Plato of Athens; he bears the golden branch.*

*First Patriarch:* *Let him enter if his conscience is pure.*

Only the apple tree mythically entangles the sacred white unicorn.[781] It is the tree of *immortality through Wisdom*. The apple tree represents the pure virgin called Wisdom. It is therefore the Tree of Knowledge and symbol of consummation.[782]

The Pomegranate Apple or Love Apple halved cross ways shows a five-pointed star, the emblem of immortality. It represents the goddess Venus in her five stations from Birth to Initiation, Love, Repose and

Death. Chapter 18 showed that it also indicates the order of the five centre vowels in Yahweh's name.[783]

Although the drift possibilities with the Apple tree are extensive and engaging, we are no nearer the solution. We must return to the start of the riddle find another drift or current that will lead to a solution. Fulcanelli hinted that we should specially note the Oak tree that nourishes the kerm. This is the Gaulish *kerm-oak.* It is the *scarlet-oak* or holly oak ascribed to Nergal and Mars.[784] The kerm of this tree is actually a scarlet female cochineal insect *Coccus ilicis* or *Kermes vermilio* from which the Greeks extracted royal scarlet dye.[785]

The counterpart of the *kerm-oak* is the *terebinth tree* or *pistachio-*oak, which is Abraham's tree. In sacred groves, the *Kerm King* and *Terebinth King* are twins and rivals for the affection of the Great Goddess. In ancient tradition, the Kerm King murders the Terebinth King and the son of the Terebinth King takes revenge on his uncle at the September New Year celebration. The son then becomes his principal mourner and inherits the kingdom. Shakespeare's masterpiece *Hamlet* echoes this very ancient plot where the Goddess-wife betrays her sacred king husband, who the tanist killed and the son avenged.[786] Nevertheless, the distraught son does not punish his adulterous mother because she acted with the authority of the Mother Goddess. Shakespeare was probably alluding in veiled allegory to the famous English instance of this plot. Roger Mortimer killed King Edward II at Berkley Castle in September 1327, consorted with Edward’s wife, Queen Isabella, and alienated Edward III from his throne. Edward III’s tortuous dilemma was precisely Hamlet’s dilemma that his mother’s second marriage would alienate his royal rights.[787]

Hamlet’s indecision followed the myth of *The Epigoni*, the seven sons of the seven champions that fell at Thebes who swore to avenge their fathers.[788] This didactic myth teaches the instability of women’s judgment, the folly of men in humoring their vanity or greed, the wisdom of listening to seers who are beyond suspicion, the danger of misinterpreting oracles and the inescapable curse that falls on any son who kills his mother, even to placate his father’s ghost.[789] Eriphyle, as she lay dying, cursed Alcmaeon:[790]

*Lands of Greece and Asia, and all of the world: deny shelter to my murderers!*

The patriarchal Indo-Hittites who invaded of the Mother Goddess’ realm wrongly characterized these age-old themes as parricide

and incest.[791] It was the priests' intention to invalidate the Mother Goddess' religious axiom that motherhood is more diving than fatherhood.[792]

The *kerm-oak* or Holly Oak is an evergreen twin of the common oak called *Dann* or *Tann*, and is the equivalent of the Gaulish word for Oak, *Tinne*.[793] *Tinne* is also the name of the Green Knight who appeared in the old English *Christmas Play*. He is the beheaded *Fool* who rises unhurt.[794] This represents the survival of the Roman festival of *Saturnalia*, which is the ancient myth of the emasculation of Uranus by his son Cronos or Saturn. In turn, Zeus or Jupiter, who is the son of Cronos, exacts vengeance upon his father by banishing him to the Western Underworld.[795]

The little rough gall-apples on the oak leaves are called *gall*, or in Latin *Galla*. *Galla* in Sumerian means *womb*. It also describes the KUR who are spirits of the underworld. [796] The word *Galla* also suggests *galena*, which is lead sulfate (PbS).

The ancient Egyptians knew of galena and used it along with stibnite as cosmetic eyeliner and eye shadow.[797] They mined it at *Gebel Rasas*, which means *Mountain of Lead*. It is located at the southern edge of the Nubian Desert on the Red Sea. This is now in modern Sudan, three hundred and eight kilometers east of Atabora.[798]

The mineral galena is the primary source of lead or Saturn. The alchemical importance of galena is that it is auriferous (bears gold) and produces considerable amounts of antimony when it is refined. Other impurities include copper, zinc, silver, arsenic and selenium.

In Chapter 8, we saw that in Harran the Temple of Saturn was hexagonal and built of black stone. The cult image was of lead. Its throne was on the highest dais, which had nine steps.[799] The mineral of lead is certainly appropriate for the Saturn Regime or Dry method. Chapter 7 mentioned that Shakespeare concealed Portia, the Virgin of Merchant of Venice, in lead. Isis' column at Nysa in Arabia also recorded:

*I am the eldest daughter of Saturn, most ancient of Gods…*

This circumstantial evidence suggests that the *prima materia* we are searching for is quite likely to be galena, the mineral of lead sulfide. However, before we settle on galena as the *prima materia* of the wet method, we need to identify the link with the *ram*.

Lead and tin have always been closely associated. The Egyptians regarded lead and tin as the same metal. Yet, Egyptian tombs often

contain items of tin rather than lead. The Gaulish word *Tinne*, for Oak, also implies the metal to which Fulcanelli alluded to might really be tin.

Tin was a reducing agent in the manufacture of Tyrian Purple (or Royal Purple) from dead mollusks. The ancient Phoenician dyers employed four species of shellfish that contained a sac of coloring matter: the *Buccinum lapillus* of Pliny, which is the *Purpura lapillus* or *Purple haemastoma* of modern naturalists, *Murex trunculus*, the plentiful *Murex brandaris*, and the sea snail *Helix ianthina*.[800] Reducing these mollusks with tin produced the malodorous *dibromoindigitin*, which is similar to the blue dye *indigotin* or *woad*. The best purple *Dibapha* cloth of the Tyrians was dipped twice, first in *Murex* dye and then in *Buccinum*.

Tin is also associated with the oak-god Jupiter. The Temple of Jupiter in Harran was triangular with a pointed roof. The stone used was green and the image of Jupiter was made of tin. It sat upon a throne on a dais raised eight steps high. Eight is the symbol of rejuvenation or reduplication being 2 x 2 x 2. It is the sacred numeral of the chief God, *Tinne*, in the Boibel-Loth calendar.[801] The Boibel-Loth calendar, with three hundred and sixty plus five days based on the number eight, replaced the ancient *Beth-Luis-Noin* calendar of three hundred and sixty-four plus one days, based on the number seven. The base-eight calendar corresponds to the eight-fold name of the God of Light, JEHUOVAŌ.[802]

The whitish wandering planet identified with Tin has the singularly important name of Z-D-K meaning *Zedek* or *Zadok*.[803] The Jews claimed that the Gentiles profanely called it Jupiter. We investigated the importance of Zadok and Righteousness in Chapter 11.

Jupiter and other thunder gods such as Hercules, Zeus, Duir, Janus, Thor, Bel, and Hermes are all oak-gods.[804] Yahweh in his aspects of *El* or *Jah*, which are interchangeable terms, is also an Oak-god. The Roman poet Virgil, who lived from 70BCE to 17BCE, mentions the roots of the Oak tree. He says they run as deeply into the ground as the branches rise to heaven. The oak is therefore highly reminiscent of the fundamental hermetic maxim *as above, so below*. In the dimension of time, the oak stands at the turn of the year.[805] The Oak tree therefore symbolizes the annual resurrection god who rules Heaven and the Underworld, the ram-headed god Osiris, Hercules and all immortal gods, particularly Amun-Ra.

Therefore, our drifting has brought us to tin as another possible solution to Fulcanelli's riddle. The mineral form of tin is *cassiterite*, tinstone or tin dioxide. So perhaps *cassiterite*, rather than *galena*, might

then be the ultimate mineral associated with both the Oak tree and the ram for the wet method.

Tin became a familiar additive for copper after four thousand BCE. Crete exported tin to Mari in Akkadian times. In Chapter 5, we saw the extraordinary campaign by Sesôstris I to obtain tin and other minerals in Anatolia.

The many traditional mines in Anatolia and surrounding the Aegean, such as the Laurion field, produced low-grade tin, copper, lead and silver.[806] The Black Sea sortie of Sesôstris I may have focused on the cassiterite mines at Kestel/Göltepe and Bolkardağ in the Taurus Mountains of Anatolia.[807] Cassiterite was highly prized in Egypt. Howard Carter found a golden box full of cassiterite in Tutankhamen's tomb.[808] Even today, the mineral often substitutes for diamond because of its high luster and light dispersion. Three hundred years after Sesôstris I, in one thousand five hundred BCE, Czech/German miners began to exploit the main high-grade cassiterite sources in central Europe. As we saw in Chapter 12, the Cornish sources so famous in Roman times began much later in one thousand BCE.

However, *cassiterite* is an oxide rather than a sulfide like *galena*. It is normally a drab brown rutile ore like titanium dioxide found in quartz, granite and gneiss. Even rich ore contains only five percent of tin and good ore only two percent. The bulk of *cassiterite* is other oxide rock or sands with quartz, fluorite, topaz, wolframite and pyrite. As compelling as the case is for tin, it does not provide the necessary antimonial basis for alchemical Mercury we have been seeking.

A modern analogy to Fulcanelli's riddle is that the alchemists' white *rabbitt* lives in the burrow of Mother Earth's womb, among the roots of the mighty Oak-King from which the underground stream flows. The solution to this riddle is more straightforward. Isaac Babbitt invented an excellent antifriction metal for bearings in 1839. Babbitt metal combines eighty-nine percent tin with seven percent antimony and four percent copper. The antimony provides our enigmatic rabbitt under the Oak tree.

Chapter 11 and Chapter 12 showed the archetype of *Azazel*, *Bezaleel* or *Aholiab the son of Ahisamach* of Dan released to mankind the secrets of metallurgy, the manufacture of weapons and jewelry, and the use of antimony in art and medicine. He taught women the art of cosmetics. We earlier noted that the ancient Egyptians used both galena and stibnite as cosmetic eyeliner and eye shadow. Stibnite added sparkle

in particular. It was the black powder called *Koh'l* or *al kuhl* (pronounced *alcohol*). Heightening the appeal of stibnite is that it is an ore found along with gold.

The Magi attributed antimony to the Constellation of Aries, or the Ram, as this is the first heavenly sign in which the sun takes its elevation.[809] This provides Fulcanelli's link with the ram that we originally sought with tin. So finally, we may settle on stibnite, the black powder of the Egyptians called *Khemeia*.

We may conclude that the *prima materia* that leads to the White Virgin of Mercury, or antimony, is either galena or stibnite. It seems the Egyptians were unable to differentiate between the minerals.[810] The most prolific mineral for *Mercury* is the ore of antimony, stibnite. A more recent source of antimony is Babbitt Metal, which we could call the Jupiter method because Babbitt Metal is 89% tin and 7% antimony.

As was previously mentioned, Artephius described the process of the Philosophers' Stone using Antimony in about 1120 or 1150 CE. It rapidly became the divine Wet Method of producing the Philosophers' Stone used by all the great alchemists. Antimony Trichloride is today widely used as an excellent non-aqueous solvent, especially for chloride-ion transfer-reactions. It avoids troublesome nitrates altogether by using chloride ion transfer.

Artephius' methods involved two distinct processes, called the first and second Perfections. In the First Perfection, the alchemist worked to achieve two things:

1. Precipitating pure antimony from stibnite ($Sb_2S_3$). Pure antimony, called the Regulus, forms when iron substitutes for antimony in the sulphide. The reaction is $Sb_2S_3 + 3\ Fe >> 2Sb + 3FeS$. Iron substitutes for antimony in the salts because iron is above antimony in reactivity. Iron sulphide (FeS) forms a 'mat' that is fused to the Regulus. The products readily part, as the Regulus is heavier than the fused mat of iron sulphide. Roger Bacon's *Tract on the Tincture and Oil of Antimonii* outlines the use of iron (see Appendix 2).
2. Creating Antimony Trichloride ($SbCl_3$), which is a colorless, transparent liquid or white deliquescent solid. The trihalidation of antimony only commences when the Regulus moves into abundance. A pentachloride, ($SbCl_5$) coexists with the trichloride. The pentachloride sublimates at 4ºC and depresses the melting point of 'our Antimony Chloride' from 73ºC to about

35°C. $SbCl_5$ is a reddish-yellow oily liquid with an offensive odor. It readily loses a halogen at room temperature to become the trichloride. It cannot be distilled on its own without decomposition. Antimony Trichloride is particularly unusual in that it is volatile enough to be distilled using glass vessels. Iced water chills the collection vessel.

The alchemist first obtained stibnite from a mine. Minimum scoria (clinker in lava, refuse or dross) in the stibnite is best. He pulverized the stibnite to a powder with a hammer.

The alchemist then obtained the First Agent, Ignis innaturalis (Natural Fire) or Secret Fire, which was the liquid nitrate salt borne by man, or simply urine. Alchemists enhanced this with a chloride such as the traditional 'muriate' of alchemists, ammoniac (Ammonium Chloride $NH_4Cl$). As potassium salts are amorphous with ammonium salts, they kept nitrates out by using a potassium-based chloride called Muriate of Potash (Potassium Chloride KCl). Chloride of Potash is another name for Muriate of Potash. Nowadays, there are even stronger oxidizing oxymuriates, such as Chlorate of Potash, which is Potassium Chlorate ($KClO_3$), and Sodium Chlorate ($NaClO_3$).

The old treatises that suggest adding Nitre, which is Potassium Nitrate $KNO_3$, also called saltpeter, are in error. Nitre reacts with sal ammoniac to produce Potassium Chloride and Ammonium Nitrate in the reaction $KNO_3 + NH_4Cl >> KCl + NH_4NO_3$. Therefore, this is just a long way around to produce KCl. Ammonium Nitrate decomposes to nitrogen ($N_2$) and water. However, the alchemist should particularly avoid Nitre because $KNO_3$ dissolved in $SbCl_3$ produces the highly deadly reddish-brown gas $NO_2$. Many people do not appreciate the great danger of exposure to this gas. While initial exposure may cause only pain in the lungs, death can occur a few days later from the resulting oedema.

Other old treatises also suggest adding cream of tartar to make saltfire from sal ammoniac, salt of tartar and saltpeter . However, tartar is a flux for the Dry Method. It is very dangerous in the Wet Method. Salt of tartar added to Nitre plus stibnite creates gunpowder, which often explodes.

Now, we return to the First Perfection, also called the distillation. The alchemist mixes the pulverized metals to form the Compost. Any mixture of metals is also a Rebis. It is placed into a distilling retort (say a 150ml flask empting into a 250ml receiver). The proportions are 3 parts

pulverized Stibnite; 1 part Iron powder; and 4 parts Secret Fire (urine with Potassium Chloride).

The neck of the flask must be cooler than the base so the vapor of the *Mercury* will condense. If the neck is warmer, the vapor will expand too rapidly and explode the vessel. Alchemists call their vessels an Iimbic, Alembic, Kerotakis or Pelican.

The alchemist gently heats the flask in a temperature controlled sand bath. The temperature range is 37ºC to 41ºC or blood heat, called 'the temperature of a hen on its eggs' and held constant for about 84 days.

There is a slow reaction as the Compost absorbs the liquid in the first few days. It swells, and sweats with a ruddy appearance. This is the Rule of Saturn of the First Perfection.

Eventually, a beautiful shiny star appears on the surface. This is the Regulus, which is pure antimony. The alchemists term Heat plus Dryness as 'Fire'. Only when the Regulus is formed does the Antimony Trichloride vapor arise and the 'cleaning' take place. Many alchemists erroneously assume that the Star Regulus of Mercury, this Star of Bethlehem or Morning Star at this point is the Holy Grail.

The purified white vapor of *Mercury*, Shakespeare's Portia, ultimately rises from the reaction. To the Alchemists this is 'Air, their term for Heat plus Humidity. It is the vapor of Antimony Trichloride that forms as a white 'metallic, volatile humidity' or sweat, similar to saliva. Alchemists call the vapor of antimony the 'Mercury of the Wise', the 'white wife' or White Goddess of the First Perfection.

When the gas is distilled, condensed and cooled in the receiver flask, it becomes a wondrously bright liquid. The alchemists call 'Cold plus Humidity' as 'Water'. Alchemists called Antimony Trichloride the 'water that does not wet the hands'.

The condensed Antimony Trichloride is kept sealed in the receiving flask. It will fume slightly in air and is very corrosive, irritating and hygroscopic. This Mercury of Antimony Trichloride becomes the "our vinegre" or Secret Sophic Fire in the Second Perfection.

The alchemist then separates the Earth from the Heat and the subtle from the gross. That is, when the Regulus is black with Iron Sulphide, the alchemist dries-off the water and removes the Regulus; which is the 'First Stone', from the mat of Iron Sulphide. He also discards any oxide 'flowers' in the neck of the flask. The alchemist then pulverizes the Regulus with a hard mortar and pestle. In the Second Perfection, this Regulus will be called Mercury.

The Philosophical Egg of the Second Perfection is formed from 8 drachms (28.8ml) of Azoth in a 100ml flask, which should fill the flask to ¼.[811] The flask should have a thin narrow neck about six fingers high. The neck of the flask is hermetically sealed with a rubber bung because if something has to move the bung will be forced out.

The Azoth, which is analogous to the Compost of the first Perfection, is made from a mixture (called a Hermaphrodite) of leaf Gold and Regulus, with the Secret or Sophic Fire of Antimony Trichloride.

The Red Man of the second perfection is Gold. The ratio of the Hermaphrodite is Gold, 3 drachms (10.8ml), which is 2¼ teaspoons, with Regulus, 1 drachm (3.6ml), which is ¾ teaspoon.

The alchemist forms the Azoth by adding 4 drachms (14.4ml), which is 3 teaspoons or 180 drops, of the Secret or Sophic Fire, liquid Antimony Trichloride from the 1st Perfection (remember, do not add Nitre to Antimony Trichloride!)

A period called the Rule of Saturn takes 46 to 50 days to form the Black mass. In the period the alchemist repeatedly dissolves and coagulates 'Solve et Coagula'

The alchemist keeps the Azoth at blood heat until it sweats and there is circulation. Always keep the heat moderate at say 37ºC to 41ºC but make sure the reaction actually starts. The Azoth of this phase sweats and the vapors or exhalations rise and fall (i.e. sublimates). When the sweat returns to the Azoth as rain, it perforates it and the Azoth desiccates or bursts in a bloody broth. With time, the moist slime changes to a dry coagulated substance. The alchemists term this 'Cold plus Dryness' as 'Earth'. The Lyon or Toad's exhalations are the vapors seen in the neck of the flask. It is at first white, then yellow, bluish and blackish. Yellow represents the copulation of the man and woman. Some alchemists visualized the changing colors as a battle between the vapors and the Earth. They often compared it to two fighting dragons, one with wings and the other without. It is also likened to the two snakes of Hermes, which are the conjunction of opposites. Seven or eight successive volatilizations are necessary. Each follows sublimation.

Some alchemists call the volatilizations Eagles. These Eagles feed on the Lyon and drip back down on the Earth as dead eagles. In addition, it is symbolized as a pelican feeding its young with its own blood. Eventually the Earth puffs-up, fully putrefied.

A phase of calcination begins, which to leads to the black or Nigredo. The fumes cease. The Earth bursts and reduces into a into a

coal-black powder called the Crows Bill or the Raven, which swims in the dead sea. This is a major milestone called the Nigredo. Later, it will yield up the white stone. The Nigredo brings the end of the Rule of Saturn.

The Rule of Jupiter begins. It takes about 56 to 60 days more to achieve the Peacock's Colors. The alchemist slowly increases the temperature to fever heat to 41ºC. A water washes the Nigredo. It is called 'Diana naked'. Beautiful colors appear, very like the refraction of light on spilt oil. Alchemists know this as the Peacock's Tail. It signals the end of Jupiter's Rule.

The Rule of Luna now begins. It takes 22 to 24 days more in Luna's Rule to achieve the Second Stone, which is when the earth turns white. This is also called the 'albedo', luna white or white dove. It floats on the water like a cream and grows more and more glorious for 20 to 22 days. This cream can be gathered and gently heated to evaporate the water, leaving fragrant white oil. This oil was the famous salve or universal unguent of the Knights Templar. It has been of widespread medicinal virtue until the advent of modern pharmaceuticals. The cream cured maladies such as gout, leprosy, stroke, dropsy, epilepsy, consumption and dehydration to fever and pestilence (see Appendix 2, Roger Bacon's Method).

The Rule of Venus (or love) is 40 to 42 days more with heat increased to 66ºC to 77ºC (150ºF to 170ºF). The King (gold) unites with the Queen (albedo). The Queen is also called Philosophical Mercury, rosa alba (the white rose). In uniting, the king and queen remove impurities from each other. The King and Queen produce the Green Lion.

The Rule of Mars is 42 days, in which the Green Lion is overcome with azure, grey, citrine and finally changes to another red Hermetic Mercury. The Earth is red and called 'Sulphur'. The red Sulphur fixes the white Mercury and they dissolve into liquid state.

The glorious Rule of Sol flavus is 40 to 42 days more with the temperature increased to between 100ºC and 121ºC (212ºF to 250ºF). In a moment the Tyrian color comes. It is a sparkling red oil of fiery vermillion. Alchemists call it the Red Rose; the perfect fixation and perfection; the Red Poppy of the Rock; and the precious tincture. This is at last the Philosophers' Stone or 'Third Stone'. When powder forms from the solution, the alchemist slowly increases the temperature to 150ºC (300ºF).

The red powder is gold chloride, although in its pure form gold chloride is an orange-red color. Gold chloride is particularly useful for medicinal purposes because when taken into the body the chloride acts as a dispersing agent in the stomach and makes the body capable of absorbing the compound. A major controversy continues over how safe it might be to ingest gold compounds. Some say homeopathic gold chloride is safe while chemical gold chloride, used as a medication for arthritis, may not be safe since the metallic gold precipitates out in the human body due to the body's own pH. The wisest advice is always to fully understand the medical effects of any metals before ingestion.

Traditionally, the blood red powder is the famous Philosophers' Stone and that it takes only a few days to multiply this powder into any additional amount of the red product.

It is undoubted that the alchemists created this red-powder. For example, the noted alchemist Robert Boyle, who gave us *Boyle's Law of Gasses*, bequeathed samples of red powder to Sir Isaac Newton and John Locke.

Some alchemists say there is another lilac stone above the red, which is the true Philosophers' Stone. Whether these scientists managed to achieve the fabled lilac Philosophers' Stone in any significant quantity is another matter.

In the second Perfection, alchemists seek to move gold through its oxidation states. Gold has five standard oxidation states but is mostly found in Au(I) and Au(III) compounds and complexes. These are uncombined gold, sulphide ore and arsenide ore. Refiners easily extract gold metal from simple compounds using cyanide complexes.

In the commercial process for extracting gold from low grade ores, gold is oxidized in the presence of aqueous sodium cyanide: $4Au + 8NaCN + O_2 + 2H_20 \rightarrow 4Na[Au(CN)_2] + 4NaOH$. The gold and sodium cyanide are then recovered in the presence of carbon $2Na[Au(CN)_2] \rightarrow Au_2 + 2NaCN$ or zinc is added to release a gold metal precipitate: $2Na[Au(CN)_2] + Zn \rightarrow 2NaCN + Zn(CN)_2 + Au_2$.

Natives in Indonesia, New Guinea and the Brazil still use the age-old metallic mercury (Hg) method. It recovers about two-thirds of the gold present. They wash to rock face with high-pressure water and break the ore in a hammer crusher; alloy the gold sediment with metallic mercury (called amalgamation) in a sluice-box; filter; and vaporize the mercury from the gold with heat. The mercury vapor that results can be

distilled and reused but is more often simply burnt-off. During the process, natives regularly inhale the poisonous metallic mercury vapor.

Gold is unreactive, meaning it does not displace hydrogen from acids. Platinum is even less reactive. Therefore, oxidization of gold requires a very strong oxidant such as nitric acid, concentrated sulphuric acid or an ion transfer reaction the Secret Fire.

Au(II) results from Au-Au bonding with ligands (such as halides or cyanide) holding the atoms together. Stepwise oxidation of gold by successive addition of halogens, such as chlorine, converts gold from simple Au(I), such as AuCl and Au2O, through to Au(II) with the Au-Au bond to Au(III). This produces various gold (III) chloride ions with antimony in the presence of Secret Fire. This takes place over a long period producing the colors of red (gold chloride), green beneath the red, and white as the doves in the green tree. Along the way, the alchemist removes antimony as a fragrant cream byproduct.

As we saw in the last chapter, individuals, the Church, Monarchs and Parliaments experimented with alchemy in the quest for unlimited wealth. Transmutation or Projection is the process of converting large amounts of base metals such as lead and iron into gold.

For transmutation, the alchemist melts metallic gold in a crucible. He then adds the red powder of the Philosophers' Stone in equal part to the crucible and pours the mixture into an ingot where it cools. The alchemist then breaks away part of the ingot and pours ten parts of heated Mercury onto it. He melts the new mixture. Finally, he tinges purged melted metal in a molten state to transmute it into pure gold.

An adept can multiply the red powder ad infinitum. Theoretically, the amount of gold from transmutation is also infinite:[812]

> *He therefore whom God has blessed with this talent, hath this field of content, which far exceeds popular admiration; First if he should live a thousand years, and every day provide for a thousand men, he could not want, for he may increase his stone at his pleasure, both in weight and virtue; so that if a man would, one man that is an adeptist, might transmute into gold and silver that is perfect, all the imperfect metals that are in the whole world; secondly, he may by this art make precious stones and gems, such as cannot be paralleled in nature, for goodness and greatness; thirdly and lastly, he hath a medicine universal, both for prolonging life, and curing all diseases, so that one true*

*adeptist can easily cure all the sick people in the world. I mean his medicine is sufficient.*

Yet, the success of physical transmutation has always been in doubt. Judah Ben Solomon declared that it was impossible in 1245.[813] Trickery produced small-scale transmutations. One technique involved adding to the crucible a small ball of wax or bitumen containing gold, to melt at the right moment. Medieval alchemists always found a reason for failing to turn the King's kitchen utensils into gold. They usually blamed corruption in the base metals provided for transmutation:[814]

*But many through ignorance doth mar what they made,*
*When on metals uncleaned projection they make*
*For because of corruption their tincture must fade,*
*Which they would not away first from bodies take,*
*Which after projection be brittle, blue and black:*
*That thy tincture therefore may evermore last.*
*Upon ferment thy medicine look thou first cast.*

Roger Bacon was an English philosopher and scientist who lived from 1214 to 1292. The alchemists accepted him as a great master of the art.[815] His play, *The Alchemist*, gives a wonderfully humorous insight into how misguided but enthusiastic practitioners compromised alchemy. In the end, alchemists became indistinguishable from charlatans. Appendix 2 contains Roger Bacon's own alchemical methods.

Some of the greatest philosophers and scientific minds of all time such as Baruch de Spinoza, who lived from 1632 to 1677, were prepared to believe in transmutation. The most likely reason for this may simply be that it is very difficult to distinguish real gold from salts, alloys, plating and fool's gold, which is iron pyrites or iron disulfide.[816] Alchemists carefully created many gold/silver/copper alloys, as the Incas in Peru did.[817] Indeed, most Egyptian artifacts from three thousand eight hundred BCE to 1085BCE were amalgams of gold and silver with up to ten percent copper.[818] The celebrated semi-transmuted coins of the alchemists are usually electrum plated.

Other so-called gold substances produced by alchemists were often toxic metal salts that happened to have a yellow sheen such as lead antimonate ($PbSb_2O_5$) and metallic mercury ($Hg$) salts:[819]

*For gold of alchemy, made with corrosives, destroys the body - as Aristotle and many other philosophers have proven.*

It seems obvious that *alchemical transmutation* cannot be taken literally on a metallurgical level, else all humankind would be

unbelievably wealthy with gold and healthy into the bargain. This, of course, does not rule out that transmutation occurs in nuclear physics by the bombardment of atomic nuclei with neutrons.

Intuition tells us that alchemical transmutation is not chemistry but didactic philosophy. Transmutation in alchemy can only be a hermetic process based on the perfection of metals, illustrated by symbols and veiled in allegory, designed to make good men better. Wisdom communicates from one man to the next without attenuation through use.

This is symbolically the same as the lighting of candles by the congregation during the *Paschal Praeconium* in the Roman Catholic rites of Resurrection, celebrated at midnight on Easter Saturday. From the flame of the great Paschal Taper, the congregation lights multiple candles throughout the whole church. The great Taper *though divided, suffers no loss from the communication of its light*.[820] In the same way, the modern Olympic flame, ignited by priestesses in Athens with the rays of the sun, communicates with the Olympic host city.

Zosimus of Panopolis, a highly regarded Jewish alchemist of about four hundred CE, clearly considers the Jews as the repositories of alchemical wisdom.[821] He suggested that they gained their sacred art from the Egyptians by surreptitious means.

The infamous Jewish alchemist Count St. Germain, seems to confirm the Jews' illicit possession of alchemical knowledge. He wrote that Moses discovered a manuscript in an Egyptian monument that showed how to prolong life for more than a century. The manuscript was triangular in the same way the Sumerians codified the law of the God *KUR* on triangular tablets.[822] Moses concealed it in Asia under the device of a winged dragon.[823] Asia here probably refers to Byblos, identified with Gebal, which was the home of the Dionysian initiates in about one thousand six hundred BCE.[824] Appendix 11 provides a translation of this important manuscript.

Saint Germain's winged dragon is a magical talisman. Its tail lemniscates in a figure eight pattern and has a small head at its tip. The main head and the headed tail are pointing in opposing directions. The figure has wings and an arrow-shaped tongue protruding from the main head. It is one of three magical illustrations executed in gilt and several colors of ink.

The symbol of the winged dragon refers to the legend of Hercules, glorious son of Jupiter and Alcmena. He fought and conquered the dragon at the entrance to the garden of Hesperides called Ladon.[825]

Hercules was seeking the tree of life, the divine Apple tree in the Garden of the Hesperides that produced golden apples of felicity.[826] Mother Earth originally gave this tree with golden apples to the Great Goddess Hera as a wedding present. Hera placed the tree in her orchard on Mount Atlas with the Hesperides.[827] The three sweetly singing Hesperides were Hespere, Aegle and Erytheis.[828]

Hercules' blade, reddened with the blood of the ferocious hundred-headed Ladon, who coiled around the apple tree, is the necessary key to enter the garden.[829] There the Hesperides, the *Three Daughters of the West* who really symbolize the great Triple or Mother Goddess, grant him wisdom.

Such symbolism is patently alchemical with the Dragon, its blood and the golden Apple tree all being seen within an alchemist's flask during the Great Work. A sacrifice is necessary, but it is not always the Dragon. We will understand this further when we look at the legend of *St George and the Dragon* in Chapter 15.

The aforementioned alchemist, Zosimus, was a highly passionate advocate for intellectual and academic honesty in alchemy. He inveighed against the jealousy, vanity and mean-spiritedness of those who concealed their alchemical wisdom asserting:

*…everybody should possess a book of chemistry, which should not be hidden away.*

Zosimus openly criticized his contemporary Theosebia who kept her alchemical wisdom secret, only transmitting it under oath to small groups. Suggestive of the Mysteries and legends of St George, Zosimus clearly agreed that the procedures of alchemy are strictly preparatory to the purification and perfection of the soul. He wrote:[830]

*Perform these things until your soul is perfected.*

Another celebrated alchemist, Paracelsus lived from 1493 to 1534. He was born *Theophrastus Bombastus von Hohenheim* but called himself both *Philippus Aureolus Theophrastus Bombastus von Hohenheim* and *Paracelsus*. Others honored him as the *Swiss Hermes* because he had learned the secrets of alchemy in Constantinople and from them developed the first cure for syphilis. In his *Theory of Alchemy*, Paracelsus proposed ritual Questions and Answers to confirm the perfection of the soul:[831]

*Q. What do the philosophers understand by their gold and silver?*

*A. The philosophers apply to their sulphur the name of gold, and to their mercury the name of silver.*

*Q. Whence are they derived?*

*A. I have already stated that they are derived from a homogeneous body wherein they are found in great abundance, whence also they know how to extract both by an admirable process.*

*Q. Is everything contained in this subject?*

*A. Yes, but nature at the same time must be assisted, so that the work may be perfected and hastened, by means which are familiar to the higher grades of the experiment.*

*Q. Is this subject exceedingly precious?*

*A. It is vile and originally without native elegance. Fundamentally it is not saleable because it is useful in our work alone.*

Despite its complex chemistry determined by trial and error, medicinal success and high ideals, the prevailing view of alchemy has now become disdain. This is due to unremitting focus on alchemy’s more sensational aspects like counterfeiting and astrology. While it was the forerunner of modern chemistry, medicine and pharmaceuticals, these sciences have now subsumed the finest of the alchemists' art.

Massive transmutation of metals to gold by *tincture* is clearly impractical. We must therefore ask if the real purpose of years of risky and dedicated work was simply to produce a somewhat limited quantity of red powder. There is perhaps a more ancient purpose of compulsive alchemy, in searching for something that was lost that long pre-dates the Aristotelian concept of perfection. In the next chapter, we look at earlier and increasingly arcane meanings in the art of alchemy.

# Chapter 15 St George and the Dragon

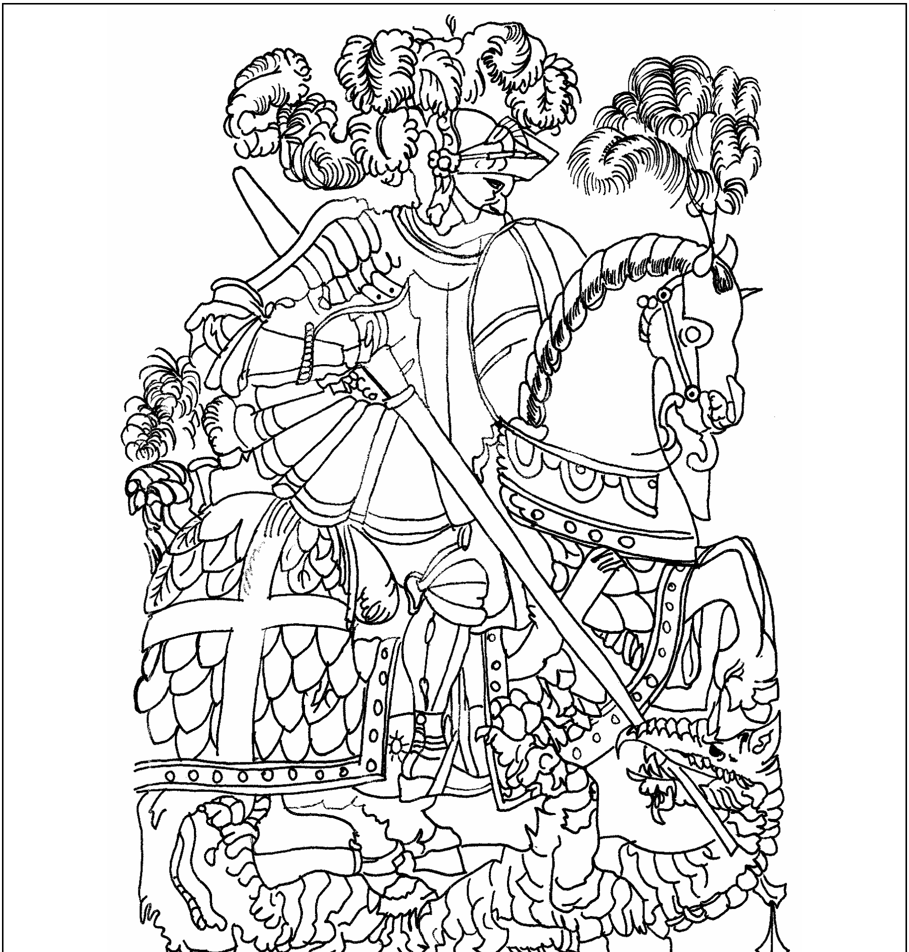
In the last chapter, we saw that Hercules fought and conquered the dragon at the entrance to the garden of Hesperides. He was then able to enter and find the Apple tree that produced golden apples of felicity.

There are many other representations of this same symbolism. For example, in the Treasury of the Residence in Munich a magnificent statuette dated 1586-1597 shows St George on a white charger plunging his crystal sword into a winged emerald green dragon (see frontispiece). The rubies over his enameled agate charger suggest blood and show the red cross of St George. This magnificent equestrian statue, fifty centimeters high, is the most gloriously jeweled object of its kind and the greatest achievement in late sixteenth century goldsmith work.[832] It originally housed a relic of St George given to Duke Wilhelm V, the Pious, by his brother Ernst, Archbishop of Cologne. They concealed this statue for thirty years, until 1617.

Another famous literary representation of St George killing the dragon is Edmund Spencer's *Faerie Queen*.[833] Here the lovely woman Una brings her Knight of the Red Cross to the House of Holiness in which he finds Faith, Hope and Charity. Charity is the principal nature of the House. It is brotherly love, the Charity of God or *manna*.[834] The name Una means *oneness* and, co-incidentally, the three principles or *neters* are important clues in the rituals in the House of the Pharaoh Unas, described in Chapter 16.

Prima facie, the killing of the dragon is simply the victory of good over evil. To the Church it was also the symbol of overcoming Tiamat, the Triple Goddess in her aspect as the destroyer *Hecate* or *Demeter*. The Pope uses the same allusion at a Consistory where the he elevates bishops, archbishops and priests to the College of Cardinals. As the Pope receives each candidate at his golden throne, he and hands the new cardinal a red biretta, the silk square-ridged hat that symbolizes his new rank as a *prince of the church*. The color red symbolizes a cardinal’s willingness to shed his blood for the faith *usque ad effusionem sanguinis*.

On a more mystical level, the legend of St George represents the personal victory of an individual's purity and virtue over the hundred evil heads of his own base nature, ignorance and moral vice.[835] In alchemical



**THE FIRST BOOKE OF THE FAERIE QVEENE.**
**Contayning**
**THE LEGENDE OF THE KNIGHT OF THE RED CROSSE,**
**OR OF HOLINESSE.**

terms, it is the combat of the Knight (Secret Fire) with Stibnite (the Dragon), which, after much purification:[836]

> *is born the astral stone, shining as pure as silver, and which appears to be signed, bearing the imprint of its nobility, its stamp (a claw) ... a sure indication of the union and peace between fire and water, between earth and air.*

The hundred-headed hydra is just the same as the dragon. It is also called the *Old Serpent*, *Lord of the Abyss*, *Leviathan*, *Lotan*, *Shaitan*, *Tiamat*, *Forsaker*, *Abandoner* and *Cthulhu*. Sufi and Muqarribun writings make use of the term *Abandoner* referring to the power of *Tajrid* and *Tafrid*, which mean *outward detachment* and *interior solitude* respectively. The Greeks use the word *Apollyon*, *Abaddon* in Hebrew.[837]

In Pompeii, this menacing dragon is shown both as a crocodile in the Villa of the Mysteries and the sea monster *ketos* in the legend of Andromeda and Perseus in the Mythological Room of the Imperial Villa at Boscotrecase.[838]

Nicholas Poussin's 1633 painting *The Companions of Rinaldo*, now in the Metropolitan Museum of Art in New York, shows the Christian knights Carlo and Ubaldo confronting the same fearsome dragon. This has the same meaning as the two warring knights in the Merchant's Chapel of St Peters Church in Malmo, Sweden. Below them is a large picture of St George and the Dragon.

A recent interpretation of the story of St George is George Lucas' blockbuster film *Star Wars* (1977). Initially, many studios rejected the script. It went on to gross two hundred million dollars and become the envy of the industry. *Star Wars* even redefined cinema in the twentieth century and became a popular trilogy. In the film, Daath-vader, so named after *Daath* meaning *man's knowledge*, is man's base nature or the Lover, balanced by his pure Son *Luke Skywalker*. *Daath* and *Luke* are two sides of the same coin. Swords of Light consummate their battle. Only initiates of the ancient Jedi Knights could wield these swords. So enduring and popular was the theme that George Lucas' used it once more in 1999, with the first of three prequels of a new Star Wars Trilogy. George Lucas is not alone in using this age-old theme. Michael Douglas' film *The Game* is an initiation sequence. Douglas conceals the dragon in a place worthy of the erudite complexity of Shakespeare.

Gnostic Christianity modified the alchemy of the Greater Mysteries in a very imaginative way. The Gnostics believed that the achievement of *virtue* over the ignorance and moral vice of one's own

base nature was a pyrrhic victory - just as in the Afro-Asiatic sacred marriage, where the ritual sacrifices the king. In this ceremony, it is the victor St George, who is sacrificed.[839] The killing of the dragon is, in fact, not a killing to death. When the sword of crystal light subdues the Dragon, the Knight of the Rose Croix becomes the perfect expression of life. This needs further illustration.

In a bold defense of the *Families of Love* in 1580, called an *Apology for the Service of Love*, the *Family* describes how death is life. They assert that sin is repairable in life. The *Apology* is set as a three-way conversation in which the *Exile*, a *Familist*, seeks to convince two curious individuals that the *Family of Love* was neither heretical nor:

> *…the most detestable Sectaries or Hereticks, that ever reigned on the earth; yea, and as people not worthy to live in the Common-wealth.*

The *Exile* is seemingly a *wild man*, clothed in moss and coming from the mountains. He talks of *Family Brethren* walking upright, peaceably and brotherly amongst all people after their ritual:[840]

> *To dye unto sin, to crucify the flesh with her lusts, to put on the new man of righteousness, to dwell in Christ and have him dwell in us, to have the same mind in us that was in Christ…*

The odd character of the *Exile* in the *Apology* shows the author had a detailed and insightful knowledge of Ovid or the poems of Gilgamesh, written in about two thousand BCE.[841] Ovid variously describes how Perseus and Hercules enter the Garden of Hesperides. Hercules defeated the dragon at the gate.[842] Perseus defeated the giant Atlas, who is an archetype for the *Exile*.[843]

In Gilgamesh and the Cedar Forest, a wild man called Enkidu is beguiled and persuaded to begin a new life among mortals.[844] Enkidu adapts to his new lifestyle but loses his strength and courage. Gilgamesh suggests that they seek out and kill Huwawa, a giant hideous monster with lion's claws. Enkidu is hesitant but finally seeks out Huwawa at the mountain of cedars. Hu is the name of the cedar tree. The mountain of cedars is a forest of base natures. The fearsome alter ego of Enkidu dwells there. In a fit of rage, Enkidu kills his own base ego, as must the Rose Croix Knight.

The Gnostic version maintains that instead of *killing* the Dragon, the Soul instead unites or *merges* with the Dragon via the crystal sword of light. This is not yet the sacred marriage. When pierced by the sword, the Dragon simply floats up the sword to merge with the Rose Croix

Knight. The united entity of Spirit and Soul takes the worldly form of the Dragon or, as San Francesco shows in his famous painting *Crucifix*, a Serpent. At this point, the united entity is characterized in two completely different ways. These are the Serpent and the *Agnus Dei*, or pure lamb awaiting ritual slaughter.

The Gnostic Croix Knight, who has found his base nature, victoriously impaled it and merged with it, then prepares for the sacred marriage to the Goddess of Wisdom. The aspiring *Knight of Holiness* must wed her as *Truth* to regain life with a new purified Spirit. He must be reborn.

The Goddess of Wisdom is the *hermetic* form of the goddess of death and love who is *Aphrodite*, *Pallas Athena*, *Venus*, *Ishtar*, *Isis* and *Sophia*. She is both the Lion Goddess and Water Goddess from an unusual event in astrological mythology associated with the real Gilgamesh, a Kassite-Hyksos Shepherd King who invaded Babylon.[845] He identified with the ancient legends of Gilgamesh and took on the symbol of the Ram because the relentless precession of the earth's equinoxes had moved the sign of the Ram into the favored House of Spring in the Zodiac calendar. Amun and Yahweh followed Gilgamesh by taking the sign of the Ram.

When the Ram pushed the Bull from the position of supremacy, the Crab simultaneously displaced the Lion at the Summer Solstice. As a result, the Love Goddess of the Summer Solstice left her Lion to become the Goddess of Water. We see this in Aphrodite's birth from a seashell and the Virgin Mary reflected in many a convent garden pool.

The Dragon, who has been female to this point, is now *hermaphrodite*, meaning both female and male. It takes on the male aspect of the Knight and prepares to mate with the Goddess of Wisdom. In the contrived process of mating, the Dragon disappears and all that remains is the purified, reborn Knight as the beneficent *Star of Life*, also called Phosphorous, meaning the *bringer of light*.[846] The Soul, of course, never dies and remains constant throughout the process.

Revelation portrays this scene.[847] The number 666 is the number of a man and represents his Spirit:[848]

> *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

Historical fundamentalists identify the Great Beast with Emperor Nero because his Greek title is *Neron Kaisar*. The Gematria sum of the Hebrew translation RSQ NWRN is 666.

A rather complex solution to the puzzle uses the Atbash Cipher (see Appendix 10). The number 666 is the Atbash Cipher code for alphabetically transforming the Spirit (RWCh) to the spiritually pure Elohim (ALHYM).[849] Gematrists perceive the number 666 as six, six and six as in the combination of a safe. They transform the letters of the Spirit, RWCh (Ruach), through six places by cyclic rotation. RWCh becomes DLB, which is a Notaricon acronym for the Holy Alphabet (Aleph, Beth, and Lamed). Ch rotates by six to B, the first letter in BYTh. W rotates by six to the middle letter L in Aleph (ALPh), which is not a vowel but a consonant. R similarly maps to D, the last letter in Lamed (LMD). Thus, the Holy Alphabet is the Key to Resurrection. Finally, DML PhLA ThYB maps through the Atbash Cipher to Elohim (ALHYM).[850]

Dante provided a straightforward solution in the *Inferno*.[851] The letters in the dragon's name *Apophis* sum to 667. The victorious knight who vanquishes his own spirit, cuts-off the head of the dragon. Dante sees this as cutting-off the initial letter *A* from the name Apophis. The value of *A* is one so the remainder is 666. This is the age-old battle of Ra and Apophis in Egypt, Apollo and the Python in Greece, Thor and the serpent in Norse sagas, the Hittite storm god and a serpent on New Year's Day, Enlil and Tiamat in Mesopotamia, Tishtrya and Apaosha in Iran, Indra and Vritra in India, Maui and Tuna in Polynesia and many other myths.[852]

We now return now to the mating of the dragon and Goddess. The Goddess proceeds to destroy the Dragon embodying the Knight's Spirit. At this point, the Gnostic ritual diverges from the ancient sacred marriage. In ancient times, the Knight would have been bound to an oaken Tau cross, representing God's Divine Law, using the five-fold bond that joins wrists, neck and ankles together.[853] Flayed and hacked to pieces, the sacrificial king would become a Eucharist. A new son would have been naturally born of the Goddess after nine months gestation. Indeed, the purpose of priestess' sexual orgies was to ensure that at least one became pregnant for this outcome.

In the Gnostic version, it was desirous to avoid the actual death of anything real, let alone murder the initiate. Instead, the Goddess' love destroyed his Spirit by figurative crucifixion on a Tau cross. The

crucifixion scene shown to the Knight is the same as San Francesco's Crucified Serpent or the image of the serpent of bronze that Moses hung on his staff, the *nehushtan*.

Another Serpent was born from the ashes of the Knight's crucified Spirit. As this was an Easter ceremony, this new Serpent laid the *glain* or *red egg*, which the Goddess ate.[854]

With the Goddess fertilized one way or another, the Rose Croix Knight was reborn in life as described by the *Family of Love*. The newborn issue of the sacred marriage emerged in the Rose Croix Knight as the new King. The Dervish maxim is:[855]

*The man must die that the saint may be born.*

The modern song *Hero* expresses the same sentiment:[856]

*Search for the hero inside yourself.*
*Search for the secrets you hide.*
*Search for the hero inside yourself.*
*Until you find the key to your life.*

Ovid tells a legendary story of rebirth in the Doctrines of Pythagoras, where the Phoenix of Assyria renews and begets itself:[857]

*This bird, when five long centuries of life*
*Have passed, with claws and beak unsullied, builds*
*A nest on a loft-swaying palm; …*
*Then from his father's body is reborn*
*A little Phoenix, so they say, to live*
*The same long years. When time has built his strength*
*With power to raise the weight, he lifts the nest –*
*The nest his cradle and father's tomb –*
*As love and duty prompt, from that tall palm*
*And carries it across the sky to reach*
*The Sun's great city, and before the doors*
*Of the Sun's holy temple lays it down.*

The new King was his own *Horus* or *Christ* that was always latent within the Knight Rose Croix, thus the Gnostic interpretation of I.N.R.I being *Jesus reigns within us.*

Jesus sayings, found in the primitive Gospel of Thomas, mirror this:[858]

*Jesus said, "If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."*

Consistent with this, the Gospel of Philip maintains that resurrection of the spirit occurs *before death* and there is no resurrection after death. A Greek Orthodox cleric readily confirms the meaning of Easter:[859]

> *We contemporary Christians should realise that the Resurrection of our Lord does not concern the dead but rather those who are still alive … the victory of the Lord's sacrifice over moral and spiritual death … has nothing to do with the physical phenomenon we call "death" in our daily life.*

In 1429CE, Phillip the Good, Duke of Burgundy and Earl of Flanders, instituted the Order of the Golden Fleece. Excepting that its membership increased from thirty to seventy-eight, the Order remained unchanged for nearly four centuries. In some countries, such as Sweden, it became the most prestigious order of knighthood of its time.

In 1469, forty years after the Order of the Golden Fleece was established, King Lewis IX created another important French Order, the Order of St Michael.[860] This Order traces the legend of St Michael's worldly twin, St George. Its motto *Immensi tremor Oceani* means an immense shaking in the waters. The Order's collar was composed of scallop-shells of gold. The jewel on the collar is a hillock on which St Michael tramples the Dragon. Pope Leo X, the Medici's high Renaissance maecaneas, contributed to the Order in 1518. Pope Leo presented King François I with two of Raphael's paintings, *Saint Michael* and the *Holy Family,* both of which now hang in the Louvre.[861]

King Henry III of France established the Ordre du Saint-Esprit or Order of the Holy Ghost in 1578.[862] Henry's purpose was to bind the French nobility to his side in the midst of religious turmoil. This included the now infamous Bartholomew's Day Massacre. on 24 August 1542 where Henry III ordered the murder of hundreds of Protestants who were in Paris for the wedding of his sister Marguerite to the Huguenot leader, Henri de Navarre.

The Order of the Holy Ghost became the most prestigious of all France's chivalric Orders. Its emblems were a dove, knots of gold and the Fleur de Lys. The evening before a French Knight received this Order, he became an initiate of the Order of St Michael.

The old French Ecossais Master or Architect's Catechism follows the twin Orders of St Michael and the Holy Ghost. It highlights the latent Christ within:[863]

*Q: How is your health?*

*A: I carry a child in my womb, though I am a man*
*Q: How long will you carry it?*
*A: That is not decided, but while waiting I am frequently confined*
*Q: Who will be the midwife?*
*A: Minerva*
*Q: Who will be the Uncle?*
*A: Mercury*
*Q: And the Father?*
*A: One of my equals and I*

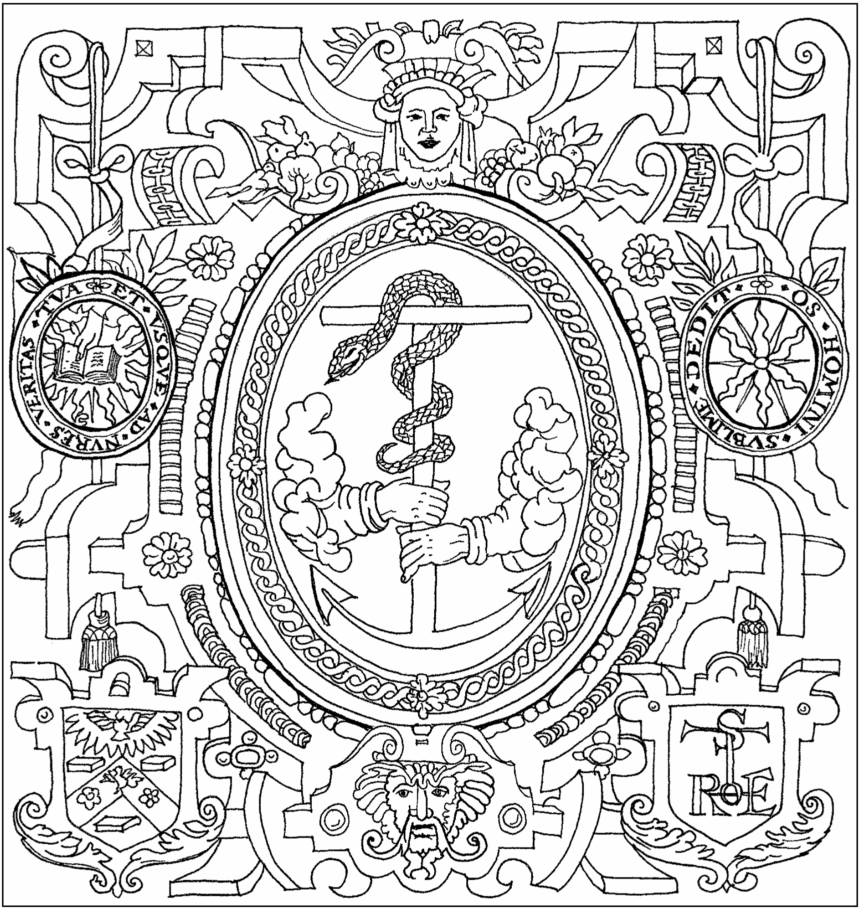
The Gnostic-Rosicrucian Knight is a philosopher in search of Truth because he searches for his sacred marriage with the Goddess of Wisdom. If successful, he becomes a *Knight Quadosh*. *Quadosh* signifies Holiness, Dedication and Sanctification.[864] He is also called a *Knight of the Feast of the Brotherhood* because his ordeal is celebrated by the *Feast of the Brotherhood* held on Passover Eve, also known as the *Agape* or pure Feast of Brotherly Love.

We shall discuss Moses' *nehushtan* further in Chapter 18.[865] It is, however, worth noting that the crucified serpent continued to be a very important image representing the crucifixion of Spirit on the cross of Divine Law, so the seed within the Spirit, that *sinneth not*, could emerge. Even Sir Francis Bacon, who wore the black hat of knowledge, chose the device of a serpent on the *anchor of peace*, as shown in the *Crucified Serpent* from the titlepage of *The Faerie Queen, Part II* (1617, dated 1613).

Sir Francis Bacon's foster father, Sir Nicholas Bacon, was responsible for the appointment of a prominent *Family of Love* personage, Robert Seale to court office.[866] The Bacon and Seale families both kept country houses at St Albans. Given these close ties, it is not surprising that Sir Francis Bacon was to use the *Family's* symbolism of *resurrection on earth* in the Knights Rose Croix ceremony of St George.

There is another confirmation of the close philosophical ties between Sir Francis Bacon and the *Family of Love*. While inveighing against moral injustices in the High Commission's application of the law, Sir Francis Bacon was to call upon a substantial portion of the *Family of Love's Petition to James 1*.[867]

The word *Shakespeare* is interchangeable with the identity of all dragon-slayers. It often describes St George.[868] Somewhat in confirmation of this, Shakespeare is reputed to have been born and to have died on twenty-third day of April, St George's Day.




**Crucified Serpent**
**from the titlepage of The Faerie Queen, Part II (1617, dated 1613)**

The name *William* has additional significance since it derives from *Hwyll*, or *Hu* the cedar tree we saw in the poem of Gilgamesh. The final syllable is *Helm*, meaning helmet. It therefore means the glorious helmet of knowledge or Wisdom. Knight-heroes that attain their goal receive the same glorious helmet of invisibility worn by Pallas Athena. Only the true initiate can wear this glorious helmet. It hides the *Countenance of the Lord* from the profane.

In 1605, the Brothers of the Rosy Cross circulated in Europe a manuscript titled *The Restoration of the Decayed Temple of Pallas*.[869] It contained their constitution.

The cabalistic *number* of Rose Cross Knights was the perfect number one hundred.[870] Knights Rose Croix often signed themselves as *100 men*, *Century-men* or *C-men*. The latter is also a humorous play on the Gnostic equivalence of semen and the carnal element in their ritual. They also used the device of a Pythagorean comma ‘,’ to represent their perfect number of one hundred. One hundred is also the exact Greek meaning of the name of Triple Goddess, Hecate, in her aspect of death.[871] Each of the hundred was a single lunation. One hundred lunations made up the Great Year of the Triple Goddess, at the close of which she ritually sacrificed the king.[872]

We see the Knight Rose Croix and the Triple Goddess interacting in Shakespeare’s consummate play, King Lear. It drew on Geoffrey of Monmouth’s legend of King Lear, the king who seemingly divided the Kingdom of Britain into two parts.[873] Geoffrey of Monmouth says he obtained his mysterious book of histories from Walter, Archdeacon of Oxford.

King Lear’s desperate attempt to avoid the sacrificial fate of kings has its origins in the ancient Triple Goddess ritual. To avoid death, or at least defer it for nineteen years, the king divided his kingdom into three parts and awarding one part to each of his successors.[874]

The *Judgment of Paris* influenced Shakespeare.[875] In this archaic legend, Paris, awards his apple to Aphrodite who is the fairest of three goddesses: Athene the maiden, Aphrodite the nymph and Hera the crone. However, Shakespeare has realized that this is the wrong way around, as Homer and Hesiod knew. It is Aphrodite awarding the apple to Paris at the price of his life. The apple is Paris’ passport to the Elysian Fields, which admits only the souls of heroes. Eve awards the same apple to Adam.

*Cinyras and Smyrna* shows the correct orientation of the legend. In this myth, King Cinyras extended his reign beyond eight years by marrying his youngest daughter, the birth-goddess Smyrna.[876] In the normal scheme of things, another princeling would marry her and thereby inherit his kingdom. In other cases of planned prolongation, kings sought to increase the period of their sovereignty by giving away two thirds of their kingdom.[877] For example, Actor and Proteus both divided their kingdoms into three parts, retaining only one part and bequeathing the other two thirds to their successors.[878]

In the Preface of this book, the author undertook to warn readers about outlandish hypotheses. Here is a major challenge: Geoffrey of Monmouth's histories seem to bear little relationship to known historical facts. This may be because they are often about important events in Egypt two thousand years before his time. If this is indeed the case, these events had monumental importance for the Israelites, as we saw in Chapter 6. Shakespeare's King Lear may well be the same age-old story that had its greatest moment in history in the twenty-first dynasty of Egypt, which divided the Kingdom of Egypt in 1075BCE. Thebes ruled Southern Egypt and Tanis, in the far northeast of the Delta, governed the new independent North Egypt. The folly of division weakened both states and opened Egypt to a Libyan invasion in 945BCE. The Libyan Pharaoh Shoshenq I overthrew all Egypt.

This hypothesis explains the real inspiration behind the well known, despairing, yet unprovable legend of the division of Solomon's kingdom between Solomon's son Rehoboam and an official of Solomon's court called Jeroboam.[879] The division of the kingdom between Rehoboam and Jeroboam may really be an allegory of the acrimonious rift between the parallel Israelite religions of Levite Judaism in the South and universal hermetic religion of the Tribe of Dan at Panias in the North.

Now we look at division of the kingdom in the English context. In 1292, King Edward I of England faced *the great cause of Scotland*, whether he should divide Scotland.[880] His judges needed to decide a difficult question, whether the kingship of Scotland should be awarded to a representative of one of the three co-heiress daughters of David earl of Huntingdon (the younger brother of William the Lion) or partitioned between them.

This was to rule on two important issues. The first was divisibility of the kingdom and the second was the proper moral and legal solution to a clash between Western primogeniture and the ancient

Israelite principle of ultimogeniture observed by the Scots. At issue was whether the son (Robert Bruce) of a younger daughter had a better right to the kingship of Scotland than the grandson (John Balliol) of an elder daughter. The Scotts called Robert Bruce of Annandale *The Competitor*.

Eighty Scottish assessors, appointed equally by Robert Bruce of Annandale and John Balliol, failed to resolve the matter and it was turned over to Edward I.

Edward I's judges upheld English usage on succession, primogeniture, that the issue of an elder line must become exhausted before succession could pass to that of a younger line. After his loss, Robert Bruce pursued his second option, which was to split Scotland into its three original components of Lothian, Alban and Strathclyde and award these to the representatives of the three co-heiresses. He again lost the argument. Edward I's judges decided the kingdom of Scotland was indivisible and impartiable. In this decision, however, Edward I unwittingly established the basis of Scotland's future independence.

We can clearly see Shakespeare's King Lear reflected in Robert Bruce's dilemma. He was eighty-one years old. Having been the nominated king and now all-but lost his kingdom due to Edward I's legal ruling and his advanced age: would he seek to split the kingdom between the daughters, with the youngest one (his own line) receiving the choicest piece, or would he see the kingdom go in whole to a younger king? He endeavored to split the kingdom but as with Shakespeare's King Lear, Robert Bruce *The Competitor* lost all. He died in 1294 but the Scots crowned his grandson Robert the Bruce king in 1306 and sixty five years later, in 1371, his great-great grandson Robert II, became the first Alanic Stuart king.

Perhaps even more topical for the Elizabethans of Shakespeare's time was the political folly of splitting the mighty kingdom of France. Jean le Bon, John the Good, in an acute lack of wisdom, divided the kingdom of France between the three younger brothers of the Dauphin Charles V, the Dukes of Berry, Anjou and Burgundy. Indeed, this division led to England winning the Hundred Year's War (1337-1453) after the Duke of Burgundy sided with England to protect his lucrative Netherlands wool trade.

There is no more compelling elaboration of Shakespeare's brilliant dimensions – legal and esoteric - than his play King Lear. We have seen the legal dimension and now we turn to the esoteric.

Shakespeare's King Lear was aged and infirm with no son to replace him. He desperately sought to divide his kingdom among his three daughters to avoid his sacrificial fate in favour of a younger king. All he sought to retain was a troop of one hundred men for protection. He was a *hundred-man*.

King Lear's three daughters represent the Triple Goddess. To succeed with his plan he needed to experience the carnal love of the Goddess, which is the professed love of each of his daughters. In this way, he could satisfy the requirement of carnal involvement with the Goddess, without actually being involved.

Shakespeare employs an exquisite *Baconesque* legal fiction. In return for a portion of the kingdom, each daughter is required to swear that King Lear has priority in love over her husband. To his youngest, most innocent daughter he offers the choicest portion of the kingdom in special recognition of her ultimogeniture. She denies him, withholding her carnal love for her own fiancée.

Winning only two daughters was not sufficient to subvert his impending fate. To others, King Lear's mind seems to break. The astute King Lear recognizes that his clever solution has not worked and the time for sacrifice is upon him. In his rage, he banishes Wisdom from his kingdom in the form of his old friend. He violently berates his daughters to find a solution that will preserve his life.

King Lear's madness is really the essence of clear vision, as we would expect from such an illustrious King. Even this tirade against his daughters cleverly characterizes each as a traditional embodiment of the Triple Goddess such as Hecate.

The King cannot escape his fate. Indeed, he and his three daughters all die in the moment of climax as the wicked Edmund kills the most innocent daughter, Cordelia, who represents the Goddess of Love.

Edmund is Edgar's evil alter-self. As with all Rose Croix Knights, Edgar must kill the evil base side of his own character before he can achieve the purity required for kingship. He kills Edmund and immediately emerges as the purified righteous King.

Through this consummate tragedy, Shakespeare recalled a long history of Rose Croix tradition. The theological scholar Eusebius provides evidence of the importance of this Rose Cross tradition.

Eusebius relates that even the great Emperor Constantine identified with the ritual by having himself depicted with his lance piercing a bristling dragon.[881] In fact, the Red Cross first became

associated with St George when Emperor Constantine used it to commemorate the beheading of his friend the martyr St George of Lydda on 23 April.[882]

From the legend of St George and the Gnostic depiction of Jesus on the Cross as a Serpent, we can more readily understand the arcane significance of the *Spear of Longinus*. *Longinus* used this spear to pierce the side of Jesus. The legend of *Longinus* corresponds to that of Pelops, who killed the old king Oenomaus with his spear.[883] Pelops was Tantalus' lucky eighth son.

Legend holds that Joseph of Arimathea also gave the Red Cross device to Prince Caradoc in his capacity of Defender of the Faith in Britain. From this, the Red or Rose Cross then became the device of the Christian flag of the British Church. It now dominates a St Andrew's Cross on the Union Jack.

In about 1195CE Richard I the Lionheart adopted St George as the patron saint of Britain, thereby displacing King Edward the Confessor as Britain's patron saint.[884] He simultaneously elevated the Rose Cross to the emblem of Britain and instituted the new British battle cry *For St George*. Any knight who successfully scaled the walls of Jerusalem in the Crusades earned the reward of elevation to *Companion of St George*.[885]

During a truce in the Third Crusade, Richard I initiated Saladin into the *Order of Chivalry*.[886] This seems to be a fact. In return, Saladin initiated Richard I into the lower degrees of Dervish mysticism. The Dervish tradition records that Richard I then initiated a number of knights including several Knights Templar into the same mysteries. The Dervishes, however, claim that Richard I never received the higher degrees of their system of thirty-three degrees and therefore Knights Templar and Freemasons only have the lower degrees.

Richard II required that every British soldier wear a St George Cross over his armour. His decree remained in force until the sixteenth century.[887] The unequivocal meaning was that a Rose Cross Knight should serve his King as a *Defender of the Faith*.

Richard I died before he could implement his dream to recreate King Arthur's *Order or Society of St George and the Round Table.* King Edward III achieved Richard I's aim by instituting *The Most Noble Order of St George and the Garter* in 1344. He consecrated the Royal Chapel of St Edward the Confessor, in Windsor Castle, to the new Order in 1348.[888] It was a *society, fellowship and college of knights and their ladies*, formed

with the object of *Good Fellowship*. The insignia of the twenty-six Knight Companions was a light blue Druidic thong or garter tied just below the knee. This gave them the colloquial name: *Knights of the Blue Garter*. The blue thong is the traditional Persian color of righteous sovereignty, kingship and rebirth. It reminded the Companions not to flee from defending Truth. Their purple robe further confirmed that they were equivalent to kings in courage, piety and devotion to Truth.

Three sets of the Order's regalia can been seen today. The Scots keep King James VII collar and his Great and Lesser Georges with the Honours of Scotland in the strong room at Edinburgh Castle. Another two sets of regalia are stored at Rosenborg Castle in Copenhagen. Elizabeth I sent the first to King Fredrick II of Denmark in 1582. The museum claims it is the oldest regalia in existence. James I sent the second to King Christian IV in 1603. Political unrest at the time of Cromwell's republic and Charles I's execution led to the Danish not returned it upon Christian IV's death in 1648.

Given the heritage of the *Order of the Garter*, it is not surprising to find tiny roses in the golden garters of a Companion's jeweled collar. The roses are the original five-petal *dog rose*, albeit red to signify the ritual of ardor. Elias Ashmole (1617-1692), the famed English antiquarian, Rosicrucian and Freemason was the historian of the *Order of the Garter*.[889]

In his famous history of the Order, Ashmole traced the reward of military honour to the Trojans and Greeks.[890] The English King awarded the *Order of the Garter* to foreign kings and dukes as well as to Englishmen as a sign of the universal and chivalrous kinship of knights.[891] For example, Federico da Montefeltro, Duke of Urbino, received the *Order of the Garter* from King Edward IV in 1474. The Duke proudly showed his *Order of the Garter* in an exquisite parquetry studilio in his Palace at Gubbio in Umbria. The ducal studilio is now on-display in the Metropolitan Museum of Art in New York.

The Order required all its Knights to meet at Windsor Castle on St George's Day, twenty-third of April.[892] The English King guaranteed foreign members safe conduct on English soil for fifteen days either side of the grand Solemnity. England granted free passport even if it was at war with the foreign nation.

The importance of international leaders meeting in harmony on St George's day was echoed at the fiftieth anniversary meeting of North Atlantic Treaty Organization (NATO) members in Washington on April

23, 1999. NATO's meeting was in the midst of Serbia-Kosovo difficulties. European leaders well realized the importance of the day chosen for their anniversary.

A replica Magna Carta in the Rotunda of the Capitol of the United States in Washington underscores the relevance of the *Order of the Garter* to the USA. This replica is a treasured gift from Britain. The case shows Jesse's tree sprouting the white, five-petal Tudor dog rose, yellow daffodil of Wales, green three leaf Irish clover and violet Scottish thistle. Underneath the tree, barely perceptible, St George continues his battle with the dragon.

Ashmole contended that Moses, Solomon and Hermes were the only three who excelled in the knowledge of the Philosophers' Stone. With it, they wrought wonders. This he learned from Mr. William Backhouse:[893]

> *Jan 13, 1653: Father Backhouse lay sick in Fleet Street; and fearing that he would not recover, communicated to Ashmole as a legacy "in syllables, the true matter of the Philosophers' Stone."*

The eighteenth century French scholar, J M Ragon, noted that Ashmole composed many of the original rituals of Freemasonry.[894] Ashmole's work seems based on the thirteenth century revisions of an even earlier system. While Ashmole's collection of twelve wagonloads of historical, philosophical and alchemical materials was to become Oxford's famed Ashmolean Museum, Ragon's own unfinished manuscripts remained in the archives of the Grand Orient of France. The archives in Paris became relatively impoverished when the Nazis removed its documents during the occupation.

The alchemical slaying of the dragon occurs in the ancient Mysteries, in the fifth degree of seven. This is the second degree of the Greater Mysteries (see Appendix 7).[895] This degree presents a dramatic reenactment to the candidate, the Arch-Mason or *Chistophoris*, as sole spectator. We are familiar with this play through scenes on ancient Greek pottery. *Perseus*, with the assistance of *Hermes* and Athena, decapitates the Gorgon called *Medusa*, whose name derives from the Sanskrit *Medha* meaning *sovereign female wisdom*.[896] Perseus overcomes the sea monster that seeks to devour Andromeda.[897]

In a similar legend, Jason sails his magic boat, made from the prophetic oaks of Dodona to win the Golden Fleece.[898] He needs the help of the goddess *Hera* and his love *Medea*.[899] With magic charms from

*Medea*, Jason becomes invincible and is able to beguile the sleepless dragon that guards the Golden Fleece.

We see the same symbolism in the Minoan myth of *Minotaur*, a half bull, half-human who is confined to a labyrinth. At Knossos, the cult of the bull succeeded the partridge cult.[900]

Although easy to enter, the labyrinth is impossible to escape from without the help of the Goddess Ariadne. She represents love. To the Greeks her name *Ariagne* meant *most pure* or *very holy* (*qdeshah*).[901] She was the Moon Goddess honored in the dance of the labyrinth.

Ariadne immediately falls in love with Theseus, who is to be the next meal for the *Minotaur*. She seeks the designer of the labyrinth, Daedalus, to obtain a ball of silken thread.[902] Theseus fastens one end of this to the door of the maze and unwinds it as he ventures in. After killing the *Minotaur*, he is able to emerge from his figurative death by rewinding the silken thread of Ariadne's love (see Appendix 6). On Mount Sipylus, in Athens, Crete, Troy and in Palestine, dancers of the maze or *cordax* used a rope in the same way, explained as an aid to keep proper distance and execute the pattern faultlessly.[903]

The Celtic people knew Ariadne's castle of *Light* at the *Corona Borealis* as *Caer Sidi*.[904] The Welsh called the maze *Caer-droia* or *Troy-town*.

The Greeks visualized the *Corona Borealis* as a crown of fiery gold and Indian rubies set in the shape of roses.[905] The divine smith Hephaestus created this crown. The same delicate gold wreaths with gemmed flowers were found in the Mochlos hoard.[906]

Ariadne's spiral castle is revolving, and remote, gloomy, lofty and cold. In Celtic myth, this spiral castle is a labyrinthine bridal chaplet and royal tomb.[907] To escape is to reincarnate.

Many labyrinths are in a mountain cave.[908] The entrance is via a dark door on the side of a hill. The theme is modern as well as ancient. Fans of Superman will recognize the castle as the Arctic ice cave where Superman regenerated. A video clip called *Frozen*, from the American singer Madonna's 1998 album *Ray of Light*, similarly shows Madonna as the Triple Goddess in her castle of *Light* at the *Corona Borealis*.[909] The spiral Guggenheim Museum in New York designed by Frank Lloyd Wright suggests the same fascination of spiral castle and beehive.

The word Hero derives from the name of the Goddess Hera.[910] With his golden apple, the soul of her Hero travels to her paradise at the back of the North Wind.

Only seven heroes *harrowed hell* to return from this paradise called Caer Sidi.[911] These are all sun-heroes: Daedalus with the assistance of the Moon Goddess, Theseus who killed the Minotaur, Hercules, Orpheus and 3 others. The last three will be among the heroes Amathon, Arthur and Gwydion in Britain; Harpocrates, Kay, Owain and Cuchulain in Ireland.

Ariadne transported the sacrificed Oak-king to her spiral castle in the Corona Borealis. This was just dipping over the northern horizon at the time of the summer solstice.[912] In this castle, the Oak-king, like the blind Samson in Delilah's prison mill, adds his weight to turn the Mill of the Universe. As Samson's sacrificial Goddess, Delilah shaved the rays of the sun, his hair and his strength, before calling the Philistines, as the ages old Triple Goddess did before tearing to pieces the sacrificial king.[913]

The dancing *Great and Little She-Bears* showed the ongoing turn of the Mill around the polar axis.[914] Nowadays, the relentless precession of the earth has disturbed this pattern.

The Egyptians used labyrinths in their mortuary temples. That of the sixth Pharaoh of the twelfth dynasty, Amenemhe III, Sesôstris I great-great grandson, was known to classical writers such as Herodotus as *the Labyrinth* and mysteriously described as Egypt's *greatest wonder of all*.[915] In the Egyptian context, St George is Horus.

In the second degree of the Greater Mysteries, mentioned earlier, Horus searches the hall with several masters bearing torches to find the cavern where *Typhon*, a hundred headed dragon, belches flames. Horus decapitates *Typhon* and casts the corpse back into the fiery cavern. In silence, Horus exhibits the dragon's heads. The candidate received the meaning of the drama and the word, *Chymia*. This united Mystery philosophy with alchemy and foreshadowed the importance of alchemy in the rituals to come.

This fifth degree of seven also reminds us of the Egyptians' anguish when ruled by the Hyksos king Apophis, who fashioned himself as *Typhon*. Chapter 6 introduced this subject, which we will return to in Chapter 18.

In the next chapter, we look at the colors of emerald green and lilac before again turning to the Red Cross of St George in the intriguing context of Roses and Rosicrucians. We shall also see the striking similarity between the symbolism in this degree and Mesopotamian myths outlined Chapter 18 and then look more closely at the ultimate aims of alchemy.

Before concluding this phase of our alchemy investigation, it is as well to remember that there never was a Gorgon called Medusa.[916] The Gorgon was simply a fearsome ugly mask, a warning not to divulge or misuse the real contents of Pallas Athena's magical goatskin bag.[917] These are the Mysteries of the Triple Goddess: a live and venomous serpent, the great secrets of alchemy, Palamedes' secret letters of the alphabet and a disc spirally engraved with the nine-letter name of the Goddess of Wisdom, *JIEHUOVAŌ*,

Later, when the ceremony became patriarchal, Perseus owned the bag and the Holy and Ineffable name of God was the seven-letter name *JIEUOAŌ*.[918]

# Chapter 16 Green and Lilac

There are further stages of alchemy that move beyond red to green and eventually lilac substances. Green has always been at the centre of alchemical mysteries as a Green Lion. The sixteenth century treatise *Esh M'saref* or *The Refiners Fire* discusses the Green Lion:[919]

> *And it is known in the metallic mysteries that at the very outset there occurs the enigma of the Lion of the green growth, which we call the Green Lion, which, I pray you, do not reckon that it is called for any other reason but its color. For unless your matter be green, not only in that immediate state before it is reduced to water, but also after the water of gold is made thereof, you must remember that you must thus amend your universal dry process."*

The manuscript also notes that the true healer, that is the expert alchemist, must be as *contemptuous of riches as the Prophet Elisha*.[920] Michael Maier's *Septimana philosophica* links the Green Lion to an alchemical rose:[921]

> *The centre of the rose is green and is emblematical of the Green Lion.*

Basil Valentine also discusses the Green Lion in his *Twelve Keys*:

> *This is feeding, the Red Lion with the blood of the Green Dragon. The Green Lion you know what it is, it's the crude antimony. And the Red Lion is the Regulus.*

His words are mischievously obscuring because the Green Lion is not crude antimony as he says and the Red Lion is quite apparently not the Star Regulus of antimony. Though a master of misinformation, Basil Valentine skillfully left an important clue to those who can see. The words are *you know what it is*. Of this, we shall have much more to discover in Chapter 19.

The Green Dragon exists within the alchemists' flask. It is crucial in preparing the Green Lion and often compared to the human characteristic of jealousy. Shakespeare's Othello says:[922]

> IAGO *O, beware, my lord, of jealousy:*
> *It is the Green-ey'd monster which doth mock*
> *The meat it feeds on.*

Minna Antrim (b1861) argues similarly in *Naked Truth and Veiled Allusion* that the absence of the Green Dragon means the alchemical reaction is not working:

*The Green-Eyed Monster causes much woe, but the absence of this ugly serpent argues the presence of a corpse whose name is Eros.*

The emergence of a green substance beneath the red was one of the most hidden secrets of the Great Work. Fulcanelli said of the red substance:[923]

*… according to the sacred language, the term philosopher's stone, means the stone which bears the sign of the sun. The solar sign is characterized by its red coloration, which can vary in intensity …* and[924]

*...the philosopher's stone appears in the shape of a crystalline, diaphanous body, red in the mass, yellow after pulverization ..*

David Hudson says of the chemistry of the Green substance:[925]

*Monatomic gold as a chloride has a forest green color; commercial gold chloride is gold or a light green depending on how much you dilute it. No one offers monatomic gold commercially. Edgar Cayce says you should use gold chloride solution in his Wet Cell Appliance. When you put the green gold chloride solution in the wet cell it works about twenty times better … When you dissolve metallic gold into aqua regia, you convert to chloride to get rid of all the nitric. All you really have is a cluster of metallic gold. I do not care how long you boil this; it never will dissolve to the monatom. The diatonic bonds of gold are so profoundly strong, and if you really think about it, gold has an electronic structure of 5d106s1 and that in itself tells you it will never go to the monatom. All of the other s1 elements are lithium, sodium, potassium, rubidium, cesium; these are explosively reactive substances that we call the alkaline metals. If you throw them in water, they burn. Gold has the same structure as these alkaline metals. Gold gets a hold of itself and it will not let go. You can get it down to the diatom, but it will never go farther than that, so the best that you can ever hope for, is* $AU_2CL_6$. *You never lose the diatomic bond, and that's why when you refine gold, you always get 99.9% recovery, because it's real easy to recover, it never loses its metallic character. But if you know how to take those metallic bonds apart and get monatomic gold, which is what mother nature did by literally dissolving it to a single atom when it comes up out of the earth, about ninety*

*eight percent of the gold comes up as monatomic gold, about two percent comes up as metal.*

Others have suggested that green gold is formed from gold isotope 192, while red is from the 195 isotope and white from 197. In contrast to the difficulty in raising green and red to white, white gives rise to both red and green. It is possible that a collapsing magnetic field or accurate chemical pH control also can remove neutrons to form the green.

The mystery passion play of the Egyptian *Sed Festival,* which dates back to the first Egyptian dynasty, demonstrates the importance of both Red and Green. In this play, the Spirit of the Pharaoh Unas figuratively dies and then is reborn. Renewed, he rules Egypt wisely. The name Unas means *Existence.* The Pharaoh's Spirit or *ka* passes through the phases of the silvery white crown of the south (*Mercury*) representing the soul and the golden red crown of the north (*Sulphur*) representing the spirit, thereby uniting them:[926]

*Unas has sustained himself on the Red Crown; he has swallowed the Green One… The signatures do not weaken in his hand for he has swallowed the wisdom of all Neters [Principles].*

The Pharaoh is himself the great house. He is the living image of reincarnation and of return to the source of the divine Word. He represents the resurrecting Osiris. The image of the Pharaoh as the great House is similar to the early Persian meaning of *Freemason*, which is *Master of the House*. In the ceremony dedicating a new temple, the Pharaoh orients the temple, symbolically prepares the foundations and passes *the house to its Master*.[927]

The resurrection ceremony of Anubis for the Unas Pharaoh continues:[928]

*Unas is liberated from the humanity that is within his limbs. This Unas seizes the great white crown from the hands of the two divine Enneads. Isis nurses him, Nephthys suckles him. Horus takes him in his fingers, eternally living. He purifies Unas in the Jackal Lake, he delivers the Ka of Unas in the lake of the Netherworld, he destroys the flesh of the Ka of this Unas for his body of resurrection, by means of what is on Ra's arms…. The two lands shine forth and the face of the Principles radiates while he leads the Ka of this Unas and his own body of resurrection toward the great mansion….. Perfect is this Unas in his perfection, he is no longer corruptible…. In this country to which Unas is going, he will know neither hunger nor thirst, throughout*

*eternity. God appeared to Unas and Unas is seated upon the great throne at the side of the great God…. It is Unas who is at the head of the Kas, who united hearts in the face of the supreme Sage, bearer of the divine scroll the Knower of wisdom at the right hand of Ra….*

Although this ceremony dates from the first Egyptian dynasty, the above description is from the Saqqara temple of Pharaoh Unas, the last king of the fifth dynasty. The Egyptians may have lost the secret of the green substance during the Hyksos invasion.[929]

Pre-Islamic Persian Sufism provides a guide to the full significance of green:[930]

*Ours is the method of alchemy. It involves extracting the subtle organism of light from beneath the mountains under which it lies imprisoned.*

The Iranian Sufis drew not only on Islam, but also on the Zoroastrian, Manichaean, Hermetic, Gnostic and Platonic traditions that flourished in Persia. Sohrawardi the Martyr, who lived from 1153CE to 1191CE, was the chief Sufi *Philosopher of the Orient*. He carried out the great project of reviving the wisdom of pre-Islamic Zoroastrian Iran in Sufism.

This wisdom traced the *Orient* of pure light to the celestial pole, the double constellation of the *Bear* and *Pole* Stars. In an important Sufi vision, oil collected from the constellation of the *Bear* is a pure spiritual substance given as initiation into the mystical rank of *Ecclesia Spiritualis*, the seven masters of initiation and intercessors.[931]

The *Great Bear*, otherwise known as the *Great Chariot, Arktos*, the *Big Dipper* and *Charlie's Wain* is the most prominent constellation in the Northern Hemisphere.

The Little Bear or Little Chariot is the laborer's *Plough* or *Phoenix*, which is reborn from ashes.

Each night the *Great Bear's* seven principal stars pivot around the axis of the North Pole. This axis is now located near the star *Polaris* but six thousand years ago the star *Dracos* was the axis. *Dracos*, the Arthurian dragon, lies in between the two *Bears* so that the *Bears* appeared to dance around the pole as the earth rotated.

Ruzbehan of Shiraz, on turning his attention to the *Great Bear*, saw its seven stars as seven apertures through which God directly showed himself. Similarly, in Taoist tradition, the *Ecclesia Spiritualis* are the seven spiritual rulers in the constellation of the Bear and the *Bear Star* is

the *Pivot of Jade*.[932] Confucians call *Polaris* the Emperor and the *Great Bear* his Chariot.

In Zoroastrianism, Ahura Mazda and Spenta Mainyu together evoked the bounteous septet of *Amesha Spentas*, the *Beneficent* or *Holy Immortals*.[933] These spiritual beings exorcise the deavas, who are major demons committed to ruination.[934] Jewish and Christian traditions adopted the seven Amesha Spentas as seven archangels.

At the extreme east of the Iranian world is Transoxiania, very near Bactria, the *Jewel of Iran* that cradled Indo-Hittite Zoroastrianism. There, Sufi Najmoddin Kobra (d1220CE) made clear the pre-eminence of Green Light as the mystic *Orient*, light of the North or the heavenly pole. He writes that initiation in the lower mysteries merely takes the candidate from the dark night of unconsciousness to the *luminous black night* of superconsciousness, which is only to the realization that one is actually unknowing.[935]

This is the same as the *Tenebrae* or *Darkness* in the Roman Catholic Matins and Lauds of Holy Week.[936] Lulled into psychological quiescence by Gregorian Chants and the gradual extinguishing of candles, an individual can find nothing in the empty silence and darkness except memories. Deprived of light, the individual is dispossessed of all that is Good. This is the doctrine of *privato boni*. Memories cannot help to grasp the current situation. The individual is said to be in the *cloud of unknowing*. St Dionysius referred to it as *divine darkness* and others as *nigredo*. The individual loses complacency and becomes one of the *parvulis*, poor in spirit, exiled or orphaned. The magnificent *Miserere* describes this experience:

*But what a mystery my life is,*
*What a mystery!*
*… But where am I and what am I doing,*
*how do I live?*
*… I see myself.*
*I live in the soul of the world*
*Lost in the depths of life!*
*Miserere, miserable me,*
*But I toast life!*
*If there is night dark enough*
*To hide me, hide me,*
*If there is a light, a hope,*
*Magnificent sun that shines inside me,*

*Give me joy to live*
*That is not yet there.*
*… That perhaps is not yet there.*

A sharp sound cracks the darkness. Light is reborn. A priest returns a single candle to the stand. The candle symbolizes each individual's *magnificent sun*, the knowledge of God that dispels the darkness of ignorance and despair. All then leave the Church in silence.

Sufism identifies the state of *Luminous Night* with mystical poverty, described as *poor in spirit*. People in this stage have nothing with which to be, they cannot be sufficient unto themselves in order to be what they have to be. It is the *in-essence* of their essence. The Sufi philosopher Semnani said that passing from the *Luminous Night* to the brilliance of emerald vision is a sign of the completed growth of the subtle organism, the resurrection body hidden in the visible physical body.[937]

The initiated know this experience as the *happy gate of blackness … which art the passage to this so glorious change*.[938] It is the gate of Saturn. Apuleius describes his experience of *Luminous Night* with the mysterious words:

*At midnight, I saw the sun shining brightly with a splendid light.*

Installed master freemasons will know what he means.

Red, the color of ardent pure fire, is the sign of vitality of spiritual energy, signifying the power to actualize. The importance of the color green is that it is the color of the heart and the sign of life of the heart. It is the color of resurrection, the celestial pole and the highest light of the Mystery.[939] It is the color of Mohammed.[940] It is also associated with the Great Mother Goddess in her Egyptian aspect as Isis, the Lady of Nature. Sohrawardi said in his *Recital of the Exile*:[941]

> *Green is the color that outlasts the others. From this color emanate flashing, sparkling rays. This green may be absolutely pure or it may become tarnished. Its purity proclaims the dominant note of the divine light; its dullness results from a return to the darkness of nature.*

Goethe was a practical alchemist and he studied the *Aurea Catena Homeri* or *Golden Chain of Homer* by Anton Joseph Kirchweger and *Opus magocabbalisticum et theosophicum* by Georg von Welling. Much of his interest in alchemy comes through in his opera *Faust*:[942]

> *If the polarity of yellow and blue has truly been grasped, if in particular their intensification into red has been well noted and it*

*has become clear how these opposites tend toward one another and reunite in a third color, then it cannot be doubted that the intuition of a profound secret is beginning to dawn in us, a foretaste of the possibility that a spiritual meaning might be attributed to these two separate and mutually opposed entities. When they are seen to produce green below and red above, one can hardly refrain from thinking that one is contemplating here the earthly creatures and there the heavenly creatures of the Elohim.*

Goethe's third substance that forms from green below and red above is lilac. The purple color of lilac or lavender is the color of wisdom and the end of the work. If the *rock* of the Green Lion is broken open, lilac is inside.

Appendix 4 contains an excerpt from a very old hermetic document called the *Virgin of the World*, handed down to us by Stobæus. It may well be the most esoteric institution of the Mysteries of Isis.[943] In the *Virgin of the World*, Isis pours knowledge over Horus in preparation for the *Black Rite of Perfection*, which she has already received.[944] Isis begins with an alchemical allegory of the creation of the world. In her story, the Philosophers' Stone is in *compost*.[945]

The great French protégé poet, Arthur Rimbaud (1854-91), similarly describes in his *Sonnet of the Vowels* how each of the five vowels in the alphabet has a different color.[946] These are sequentially the alchemical stages of black (nigredo), white (albedo), red (rubedo), the peaceful pastures of green and finally OMEGA blue, or rather *the violet of His Eyes*. Buddhists similarly chant the vowels: *Hum* (black), *Ni* (yellow), *Me* (red), *Pad* (green), *AUM* (white) and *Ma* (blue).[947]

The Roman Catholic Church has a systematic color symbolism for High Mass. Deacons wear a green *tunicle* or *dalmatic* over a white tunic when serving the Host at the altar.[948] The Priest wears a white linen robe, hood and girdle. He also wears a short band of silk called an *orarium* around the neck and a silk *chasuble* or *poncho*. While the color of the silk *chasuble* varies with feasts and seasons, it is purple for the most important High Mass on Maundy Thursday of the Easter Holy Week.

These color sequences glow in an alchemists' flask. The reaction phases have many romantic names.[949] Virgil, Homer and Nicholas Flamel talk of the *Palm of the Valley of Oddy*, *Mystic Rose of Kab*, *Tower of Ugolin* and plant *Moly*. The roots of the plant *Moly* were black, the five

leaves green and flowers white.  Homer's description in the *Odyssey* suggests *Moly* is the sweet scented wild cyclamen.[950]  It could also be *wormwood* (*Artemisia absinthium*), which is a psychedelic plant that causes the serious illness of absinthism suffered by Van Gogh.[951]  Ovid identifies *Moly* as the plant or root that defied moon-magic by allowing Ulysses to overcome the wiles of Circe, wed her and rescue his men.[952]

The *Palm in the Valley of Oddy* was *Tamar* the date palm.  Ovid describes this lofty swaying palm in The *Doctrines of Pythagoras*.[953]  The Phoenix builds a nest in the palm.  This nest is both the tomb of its father and its own cradle.  He also describes it as the plant of Myrrah, the beautiful daughter of Cinyras that lay with him as an instrument of the three Sisters (the Furies), who are of course the Triple or Mother Goddess.[954]

Pregnant, Cinyras flees her father's wrath to Saba's soil (southwest Arabia), where she becomes a tree.  Weeping, as does Isis, she bears a son.  Using magnificent double entendre, Ovid observes:

*… Those tears in truth*
*Have honor; from the trunk the weeping myrrh*
*Keeps on men's lips for aye the name of her*.

Her son, child of his sister and grandfather, is the beautiful Venus of *Venus and Adonis*.[955]

The Hebrew Tamar derives from the ancient practice of forcibly fertilizing date palms.  The palm is dioecious and requires artificial pollination.  Grove keepers bind the male flowers to the female flowers, once more representing the sacred marriage of the Triple Goddess.

Judah's union with Tamar in the Book of Genesis alludes to Tamar as a holy prostitute.  As we might expect of the Mysteries, her payment is a young goat.[956]

Similar visual images in Pompeii date from 15CE.  These images show a tree between two columns at which a sacrifice is about to take place.  The Goddess of death lies in wait between the columns.  Her robe conceals the sickle with which she will emasculate the sacrificial king and he will bleed to death.  These images are in the Black Room of the Imperial Villa of the Emperor Augustus at Boscotrecase and at Pompeii's Casa dei Cubicoli Floreali.[957]

In the Book of Genesis, Tamar is at first a regular prostitute beside the road called a *zonah* (ZNH).  Later, Adullamite seeks her as a temple prostitute.[958]  In this holy context, she is a *Holy, Dedicated or Consecrated One* or *Qdeshah*, the feminine form of QDSH.  This derives

from the Akkadian *qadishtu* and *Qudshu,* the Syrian love and fertility goddess.[959] A monument in Memphis calls *Qudshu* 'the prostitute'. The holy prostitute Tamar offers cakes, presumably barley cakes, to Amnon before intercourse.[960] The Israelites eventually banned ritual or holy prostitution ruling *there shall be no QDSH of the daughters of Israel*.[961]

It is also interesting to note that the Greek word for a Palm Tree is *phoi'nix.* Chapter 15 discussed the rebirth legend of the Phoenix. Shakespeare's curiously alchemical poem *The Phoenix and the Turtle* echoes the profound role of the Araby tree. It begins:

*Let the bird of loudest lay*
*On the sole Arabian tree*
*Herald sad and trumpet be,*
*To whose sound chaste wings obey.*

*But thou shrieking harbinger,*
*Foul precurer of the fiend,*
*Augur of the fever's end,*
*To this troop come thou not near.*

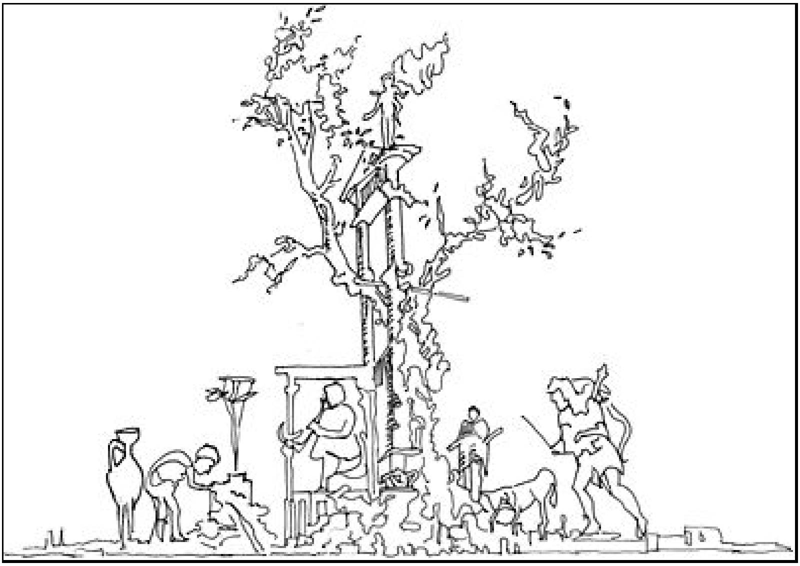
*From this session interdict*
*Every fowl of tyrant wing,*
*Save the eagle, feath'red king:*
*Keep the obsequy so strict.*

Only the eagle, feathered king is included in the ceremony. The poem ends with the *Threnos* in three-three time, the meter of the Triple Goddess:

*Beauty, truth and rarity,*
*Grace in all simplicity,*
*Here enclosed in cinders lie.*

*Death is now the phoenix' nest,*
*And the turtle's loyal breast*
*To eternity doth rest,*

*Leaving no posterity:*
*'Twas not their infirmity,*
*It was married chastity.*



**Archaic Temples of the Mysteries**
**One of three shown in the Black Room of**
**Emperor Augustus' Imperial Villa**
**at Boscotrecase**

The turtledove is Astarte's bird and the song of the turtle is the ritual song or liturgy of Astarte wooing Tammuz to the sacred marriage and his death.[962] This is the Biblical Song of Songs or Song of Solomon.

In alchemy, vile terms about excretions tend to repel the non-adept. However, they bring humorous delight to the alchemist who even uses dung's soft exothermic heat to warm his flask and urine to provide nitrate and ammonia. The alchemist also calls his reaction residues by the name faeces or excrement. Nicholas Flamel's 1629 *Original du Désiré or Thrésor de Philosophie* identifies that the Philosophers' Stone is in the messy chemical substrate of the Alchemists' crucible:[963]

> *There is an occult stone, concealed and buried in the depths of a fountain, which is vile, abject and valued not at all; it is also covered with filth and excrement, to which all names are given, although there is really only one.*

The same sort of imagery occurs when Samson of Dan scooped honey from the carcass of a lion and riddles:[964]

> *Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.*

It is exactly the same riddle as *rose logic*. That which the rose embraces, in-turn embraces the rose, as we shall see in Chapter 17.

Although the Green Lion often occurs, only one technique in the literature uses the green substance to make another, lilac colored substance. This is in a seventeenth century manuscript in the Berlin Staatsbibliotek, suggestively called the *Messiah of the Righteous*. The name invites us to reflect both on the *Teacher of Righteousness* in the *Dead Sea Scrolls* and Melchizedek, the *King of Righteousness* and *Priest King to the Most High:*[965]

> *This operation is the Messiah of the Righteous, and it is forbidden to give it to the ignorant. Take smooth green sulphur and quicksilver* [never use this substance] *and mix them together and grind them well, and cook them together with rosewater at night in a glass vessel, and the fire should be gentle, and the vessel should be sealed on top, and in the morning take it out and grind it and mix it with strong vinegar, and then return it to the vessel as it was. Do thus six times until the quicksilver dies. Then take these powders and grind them and distil them in a distillation, and of twelve ounces three ounces will remain. Then take one part of sal armoniaqe* [*sal ammoniac* or ammonium chloride] *and one part of saffron of iron and úbr [A., eagle, sal ammoniac], and*

*one part of linseed oil, and grind it all and mix it with what you obtained from the distillation, and grind and mix it well, and put these powders into a new flask, and put it into a pit full of dung, and cover it well for seven days and you will find in the flask something like a piece of metal, and make a powder and take the metal, whatever it may be, and heat it and put [some] of this powder on top and [word illegible] it, and then take of lead one part, and cut it up and throw its powder upon two parts of quicksilver, and when you see the smoke from the quicksilver rising, throw on it [some] of this powder, and take of this quicksilver one part, and one part of gold, and mix them together, and it will colour it to gold which will be good for all tests, and try it. And he who understands from this will be right, and will live to the end of days.*

The method is in code, which we learned of in the last chapter: Quicksilver is not metallic mercury but Philosophers' *Mercury*, *Sulphur* is gold, *vinegar* is something equivalent to aqua regia and the mysterious *úbr [A., eagle, sal ammoniac]* is not sal ammoniac or ammonium chloride. The term *úbr* probably derives from the ancient Egyptian word for gold, *nub*. Egyptian gold mines were predominantly in *Nubia*. The emblem of royalty, the *eagle*, and *A* for aurum or gold confirms that *úbr* is the red powder of the Philosophers' Stone made from gold.

Chapter 3 compared the lilac Philosophers' Stone with the lilac plant or *Syringa vulgaris* of the Olive family. The lilac is a native of Persia and some mountainous regions of Eastern Europe. It arrived in Britain in the sixteenth century. Lilac found uses in homoeopathic alchemy and medicine. It dispelled parasitic worms, reduced fever, and treated malaria. Sometimes, lilac substituted for Aloe Vera.

Scottish legends abound with alchemical symbolism and purple flowers such as the lilac. One Scottish folktale recounts how a young bride-to-be died on the eve of her marriage. She asked that lilacs grow on her grave. The lilacs bloomed white and remained so even after transplanting. This pure young girl clearly represents the female essence of philosophic Mercury. We saw the same white maiden as Ophelia in Hamlet and Portia in the Merchant of Venice.

Another legend tells of a falcon dropped the first lilac seeds in an old woman's garden. The seed sprouted and grew into a beautiful bush, but it did not bloom. One day a young prince stopped to admire the bush.

As he was leaving, a plume from his cap fell on the bush. From that day, the bush had plumes of purple flowers.

This legend refers to the Rosicrucian symbol *AA*, which derives from the Apollo's anguished cry at the accidental death of the youth Hyacinth, described by Ovid (see Appendix 4).[966] The drops of Hyacinth's blood became rich purple flowers, albeit not the modern hyacinth but the blue *larkspur* or *hyacinthos grapta*, which has markings on the base of its petals resembling the early Greek letters *AI*.[967] Similarly, the Salaminians reported a new flower when Ajax died.[968] It was smaller than a lily, white, tinged with red and like the hyacinth bore the letters *Ai! Ai!* or *woe! woe*!

With the death of Hyacinth, Apollo also uttered the distraught cry from his heart, *Ai, Ai*, which are formed on the leaves of the hyacinth.[969] For boy and man alike these letters are the wail of woe foreshadowing ritual death. Ovid prophesies that Hyacinth will return a second time as a very powerful hero.[970]

Elizabethan works refer to the Hyacinth as the *herb* or *weed*.[971] The Greeks write *Ai* as *U*, or upsilon, which corresponds to the English letter *V*, the invert of *A*. As we shall see in the next chapter, Sir Francis Bacon first used the *AA* sign in his literary headpieces, from 1577 on the Continent and 1579 in England.

These enigmatic headpieces signaled that within lay a metaphor for one of the secret Rosicrucian mythological histories of ancient Britain when Britain was called Ortygie, the land of Leto the White Goddess. Leto was the mother of Apollo and Artemis (*AA*). William Blake's hymn *Jerusalem* described this Hyperborean island of God (see also Chapter 17) where the inhabitants were, in a sense, Apollo's priests and Apollo had a grand shrine and big circular temple:[972]

*And did those feet in ancient time*
*Walk upon England's mountains green?*
*And was the Holy Lamb of God*
*On England's pleasant pastures seen?*

The *AA*, one *A* bright and the other *A* shadowed, symbolises that half the work is visible and half is veiled. Sir Francis Bacon later entwined the two letters with hyacinth flowers, or the herb *Asclepias acida*, representing the *golden flower of alchemy*. This flower, though golden in nature, is the hyacinthine color of blue or the *sapphire blue of the hermaphrodite*.[973]

The appearance of the lilac Philosophers' Stone in the *compost* fulfills the twofold axes of the cross of *Light* and *Life*. The great hermetic maxim *as above, so below* applies in the reaction vessel and time cyclically returns us to where we started. Alchemists think of this as an *ouroborus*, the symbol of Saturn, which is a snake curled in a complete circle holding its tail in its mouth.[974] To the hermetic alchemists, the two axes of the cross represent the *All in One*.

In the next chapter, we look more deeply at the many rose allegories. We shall also see how they apply to the enigmatic Rosicrucians.

# Chapter 17 Roses and Rosicrucians

In previous chapters, it has begun to emerge that the symbolism of the rose, like that of goats and honey, has two very different meanings. The first is related to the Afro-Asiatic sacrificial king myth, with its inherent carnality, and the other to Indo-Hittite mythology of purity, morality, virtue and longevity. We see the former evidenced in Canaanite rituals and the latter in Israelite rituals of Righteousness.

In this chapter, we will look closely at the many layered and diverse symbolism of the rose beginning with perhaps the earliest Indo-Hittite reference to the rose on Tablet X of the Mesopotamian *Epic of Gilgamesh*. Here the Mesopotamian Noah tells Gilgamesh:

*Gilgamesh, I will reveal to you a hidden thing,*
*a secret of the Gods I will tell you:*
*There is a plant like a thorn,*
*like a rose its thorns will prick your hands.*
*If you hold that plant in your hand, you will find new life.*

Michael Maier's *Septimana philosophica* provides a complete example of alchemical rose symbolism:[975]

*The rose is the First, most beautiful and perfect of flowers.*
*It is guarded because it is a virgin, and the guard is thorns.*
*The centre of the rose is green and is emblematical of the Green Lion,*
*That even as a natural rose is a pleasure to the senses and life of man, on account of its sweetness and salubrity, so is the Philosophical Rose exhilarating to the heart and a giver of strength to the brain.*
*That as the natural rose turns to the sun and is refreshed by rain, so is the Philosophical Matter prepared in blood, grown in light, and in and by these made perfect.*

The rose is a special key in Apuleius' *The Golden Ass*. The hero Lucius became an Ass. He implored the Goddess Isis for help and she appeared to him. The hero became a man once more when he ate some roses:

*Then also the priest, all the profane being removed, taking hold of me by the hand, brought me to the penetralia of the temple, clothed in a new linen garment. Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would*

*tell you, if it could be lawfully told; you should know it, if it was lawful for you to hear it. But both ears and the tongue are guilty of rash curiosity. Nevertheless, I will not keep you in suspense with religious desire, nor torment you with long-continued anxiety. Hear, therefore, but believe what is true. I approached to the confines of death, and having trod on the threshold of Proserpine, I returned from it, being carried through all the elements. At midnight, I saw the sun shining with a splendid light; and I manifestly drew near to the Gods beneath, and the Gods above, and proximately adored them. Behold, I have narrated to you things, of which, though heard, it is nevertheless necessary that you should be ignorant. I will, therefore, only relate that which may be enunciated to the understanding of the profane without a crime.*

An elegantly beautiful depiction of *rose logic* dates from the three thousand BCE Sumerian settlement at Ur of the Chaldees.[976] There a jeweler modeled two golden rams in white shell and Lapis Lazuli. They stand on their hind legs and are bound with silver chains to a tall golden thorn bush, which has produced a golden rose.

The identical use of *rose logic* occurs at Abraham's sacrifice of Isaac:[977]

*The angel of the Lord called out to him from heaven 'Abraham! Abraham!' He replied 'Here I am.' 'Do not lay a hand on the boy. Do not do anything to him. Now I know that you fear God because you have not withheld from me your son, your only son.' Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over, took the ram, and sacrificed it as a burnt offering instead of his son.*

The ram is the sacrificial son-lover of the Goddess, the bush is the symbol of the Goddess Wisdom who tangles the lover to embrace him and the *dog rose* is the symbol of the womb of transformation that will produce the resurrected son. Dog roses peculiarly fruit by self-seeding to reproduce without cross-pollination from a mate.

The sign of the ram μ is equivalent to the Tau-cross on which the sacrificial king met his death. It is also the traditional sign of a Master of the Mysteries. In the Druidicalphabet, the Tau-cross is the symbol for a *holy man*. The Druids show it as a "Y" because it depicts a man standing erect with his hands raised in grand and royal adoration to receive the divine Light.[978]

From its sacrificial context, a sprig of acacia has become the universal symbol of consigning the prematurely dead into the care of the Goddess. Abraham's bush is the Hebrew hawthorn (*Sant*) or wild acacia with golden flowers and thorns. This shittim-wood still grows in Cyprus.[979] In midrashic tradition, Moses asked Bezaleel to make the Ark of the Covenant. Jacob obtains the wood by felling the sacred acacia grove at Migdal, beside Lake Gennesaret. Felling of the sacred groves with their Asherah poles is a reference to the overthrow of the Mother Goddess.

The essential feature of *rose logic* is embracing. The lover embraces the rose and the delicate bud of the rose embraces the birth of the young lover, spiritually refreshed by passing through the womb. The rose is both a symbol of premature death and purity of rebirth.

The ritual death of Jesus clearly uses rose logic. Mary Magdalene anointed Jesus in the same way that Sumerian priestesses anointed kings before sacrifice.[980] Jesus was destined consummate his marriage to Mary. He engaged her with kisses on the mouth that upset the disciples:[981]

> *But Christ loved her more than all the disciples and used to kiss her often on the mouth. The rest of the disciples were offended by it and expressed disapproval.*

Mary Magdalene is then present at Jesus' crucifixion.[982] Later at the tomb, she mistakes Jesus as a *gardener*, which was the name given to the son-lover in Sumeria.[983] At the time, she is weeping as the Sumerian sacred high priestess weeps for the son-lover:[984]

> *The harlot who anointed you with fragrant oil laments for you now.*

The *harlot* in this context is an honorable role. As with the Church, she receives all men as lovers for spiritual rebirth. Jesus interrupts Mary Magdalene's approach to *embrace* him further, which is the meaning of the Greek, saying:[985]

> *Touch me not; for I am not yet ascended to my Father.*

Pope Gregory the Great (AD590-604) partly settled the vexed question of Mary's complex character. This influential Pope declared that Mary Magdalene, Lazarus' sister Mary of Bethany and the sinner woman in Luke to be the same person.[986]

Salome incongruously mirrors Mary Magdalene in Mark's Gospel. Both women are present at the crucifixion and then the empty tomb.[987] Together the Gospels of Mark and Mathew suggest Salome is

the wife of Zebedee. Yet, this is not at all conclusive. Comparing the Gospels of Mark and Luke shows Salome associated with Joanna.[988]

The only other Salome is the stepdaughter of Herod Antipas, the tetrarch of Galilee and Perea. Salome performed the dance of the seven veils, which is the lunar mystery of the seven days that the moon takes to remove her veils. In return for her dance of the Mysteries, Salome requested the head of John the Baptist.[989] This is the sign of a sacrifice to a divinity.[990] While this Salome is not mentioned by name in the biblical texts, Josephus does make mention of her.[991] The Romans later exiled Herod Antipas to Vienne in France for his execution of John the Baptist.

Salome's dance of the seven veils is reminiscent of Ishtar's descent into the underworld. Ishtar's journey to the Underworld required her to remove an item of clothing at each of seven gates. Naked and defenseless, she entered the realm of the dead to plead for the rebirth of her lover Tammuz. While Ishtar is away from Earth, the crops fail, cattle become sterile and men and women lose the ability to procreate. With her plea granted, Ishtar returned to Earth and restored fertility to the land. The legends of the Holy Grail repeat this ancient story. The land wastes while Perceval struggles to answer the question: *What is it the Grail has served and what is it it serves?* When he successfully answers this question, Perceval's earthly and heavenly spirits are reunited and the land recovers its fertility.

Scholars have long recognized the theatrical nature of Jesus' passion accounts, the Gospel of Mark in particular.[992] On the broad sweep of Mark's stage, it is immediately apparent that he has introduced Salome to reinforce the *rose logic* of Mary Magdalene through Salome's role with John the Baptist. The Gospel of Thomas completes the triangle, stating that Jesus' wife was Salome.

The Virgin Mary is the goddess of birth and Mary Magdalene is the goddess of carnal love. Salome completes the triad of the Triple or Mother Goddess. Esoteric writers also placed her at Jesus' crucifixion and empty tomb to contribute the Hecate or Demeter aspect of the Triple Goddess.

We can see the *rose logic* symbolism exquisitely carved in Michelangelo's *Pietà*, originally sculptured in 1499CE for St Peters Basilica in Rome. With breast exposed to suckle the newly born infant, the Virgin Mary nurses the crucified Jesus. She represents the Church at the precise moment of her transformation from the lover who has just presided over his death, to the tender mother present at his birth.

Michelangelo's *Pieta* is the most loved statue of Jesus. Its number of copies is almost countless.

The botanical characteristics of roses bear considerable relevance to their historic importance. The earliest three roses, from which all other roses are derived, are the *Rosa caninae*, which is the five petal *dog rose*, *Rosa gallicanae*, also called the *gallica rose*, and the musk rose *Rosa sysnstylane*.

Herodotus, who lived from 485BCE to 425BCE, visited the fabled gardens of the Phrygian King Midas in northern Greece.[993] He noted that King Midas had taken with him roses having sixty petals that were perhaps the double *Rosa gallicanae* or *Rosa damask.* At one stage, the Mother Goddess granted Midas' wish that everything he touched should turn to gold. This ability to transmute metals by mere touch is the characteristic of a man who has internally processed mercury.[994]

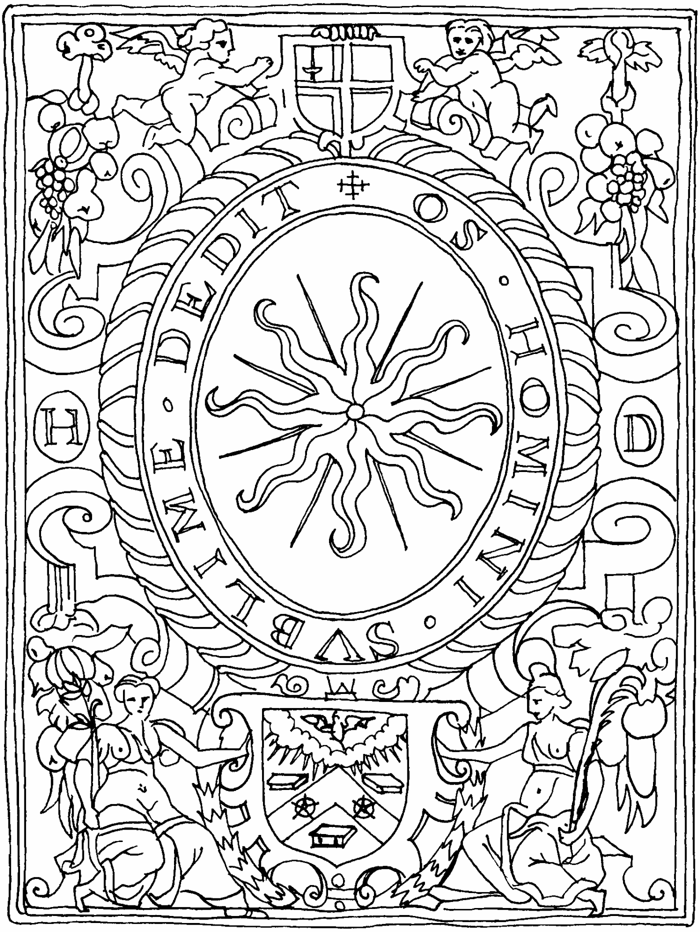
Some Egyptologists recognize a rose in Ptolemaic texts. This is probably *Rosa sancta* or the *Holy Rose of Abyssinia*.[995] It was formerly *Rosa richardii*, the symbol of reincarnation. For one thousand five hundred years Christian sanctuaries in Ethiopia planted *Rosa sancta* as a symbol of reincarnation.

Crusaders in Palestine also held the *Cruciferae* or cruciferous flower in high esteem as a symbol of resurrection because it could revive after being dried. While not a rose, they called it the Rose of Jericho or Cruciferous Rose.

Roses entered royal heraldry in 1200CE and immediately became highly popular. Edward I of England (1272-1307) first adopted a golden rose in his heraldic crest. Later Henry IV (1399-1413), who issued many royal licenses for the practice of alchemy, chose a red rose. Edward IV (1461-83) selected a white rose framed in a circle of sunrays. This is a *rose en soleil*.

Shakespeare writes of the *dog rose* or *eglantine* in *The Noble Two Kinsmen.* It is a story based on Chaucer's *Palamon and Arcite*.[996] In the Temple of Diana, a rose falls from its tree as a sign to the Vestal Virgin Emilia that she may marry. Shakespeare explains *why a rose is best*:[997]

*It is the very emblem of a maid:*
*For when the west wind courts her gently*
*How modestly she blows and paints the sun*
*With her chaste blushes! When the north comes near her*
*Rude and impatient, then, like chastity,*
*She locks her beauties in her bud again*




**Sirius in a fiery Vesica Piscis**
**Concluding the Faerie Queen, Book2, 1609**

*And leaves him to base briars.*

The dog rose, *Rosa caninae* is associated with the *Dog Star* Sirius, which is the brightest star in the sky. It represents the love of Venus, Ishtar and Isis. The five white petals are symbols of virginity. They are also the pentagon traced out in the night sky by the planet Venus in its eight-year cycle. In Zoroastrian tradition, the *dog rose* also stands for the illumination of love.[998] In contrast, a red rose represents the womb, its menstrual blood and the ardor of carnal love. It symbolizes the bloom of puberty.

The Egyptians knew the constellation of Sirius as *Apes*, meaning *the Head*. Sirius was the Hawk, or sign of Horus. Chapter 14 showed Horus was a Christ-soul that fights the evil serpent and conquers it.[999]

Professors Giorgio de Santillana of Massachusetts Institute of Technology and Hertha von Dechend of Frankfurt University have shown in *Hamlet's Mill* that astronomical events provide the source of many ancient myths.[1000]

The rising and setting of Sirius and the constellation of Orion are particularly fertile sources of myth. One of the most intriguing and prevalent ancient beliefs is that there is a star gate at each end of the Milky Way. The southern gateway is near Spica at the tail of Sagittarius. The northern gate is close to the *shake-hands* position above Orion in Gemini.

In the tradition of the African Dogon tribe, Sirius is *Nommo*.[1001] *Nommo* is also the name of the three Great Initiates or happy astronomers of the Christ Brotherhood of Sirius. One of these is the prophet Idris or Enoch. This inseparable trio of honorable sages is reminiscent of the Three Principals in Royal Arch Freemasonry.[1002]

The importance of the *Three Great Initiates* can best be understood by analogy with the three great Indo-Hittite Principles of Creation and Truth (*Brahmâ)*, All Pervading Light (*Vishnu*) and Transformation, Destruction and Regeneration (*Shiva*). Sir John Dee employed this early Indo-Hittite symbolism in his 1577 freemasonic tract *General and Rare Memorials pertayning to the Perfect Arte of Navigation*.

The three Great Initiates of Sirius supposedly came to earth eighteen million years ago, bearing the threefold Light of Love.[1003] They inhabited Hyperborea, the fabled land of rebirth beyond the North Wind. These creatures from Sirius were amphibious men giving Sirius the soubriquet of the *Land of the Fish*.




**Queen Elizabeth 1 attended by the Three Great Initiates**
***Act and Monuments* by John Fox, 1563**

There is a surprising confirmation of this mythology with the two goddesses of Anubis. The headdresses of Isis and Nephthys each contain fish tails that demonstrate a supreme *fish* lineage.

The Mesopotamian Creation Epic provides further evidence of a *fish* lineage. Men wearing fish-coats depict Supreme fish-beings called *Oannes*. Many believe the name *John*, meaning *man*, derives from *Oannes*.

In Egypt, early Christians identified John the Baptist with the Chaldean God *Oannes*. They believed he appeared regularly in the Persian Gulf to renew the revelation to the faithful.[1004]

Every initiate of the Eleusian Mysteries was also required to pass through a love-right with the mermaid Love Goddess.[1005] She would hold a round mirror and golden comb. The mirror stands for *know thyself*, a maxim attributed to the Egyptian Pharaoh Sesôstris I and later to Socrates. It reflects one's past and seeks motives of hope in virtue for the future.[1006] In the words of Woody Allen: *Know yourself, accept yourself and get on with life*.[1007] We shall look more closely at the love-right in Chapter 18.

The embellished letter *C* of John Fox's *Acts and Monuments* of 1563 emphasizes that Elizabeth I is the true successor of Emperor Constantine. So revered was the book that it was placed on the altar, alongside the Bible, in every church in Britain.

Within the letter *C*, the three Great Initiates are advising Queen Elizabeth I on her role of Priest Queen of the original British Church and restorer of the pure and true religion.[1008] In both Zohar and Mandaean sources, these are the three messengers, or uthras. These messengers precede the *master of mysteries* who brings the book of Wisdom to Adam.[1009]

The Virgin Queen, *Astraea*, symbolized Elizabeth I. Romantic Elizabethans thought that Astraea's return to earth would inaugurate a golden age of virtue, justice, peace and plenty. This age, the *Age of Aquarius*, is nowadays approaching.

So enthusiastic were the portrayals of Elizabeth I as the legendary *Virgin* or *Faerie Queen* that there was a great outpouring of literature. As an icon for the new Age of Aquarius, every possible venue celebrated the Queen. One such venue was as the great public holiday Tournament declared to mark Queen Elizabeth I's Accession Day. Increasingly lavish spectacles at Kenilworth and Woodstock matched even the *Magnificences* of Catherine de Medici.[1010]




**Elizabeth I commanding the Ship Europa,**
**guided by Zeus the Bull[1011] &**
**advised by the *Three Great Initiates of Sirius***

From: *General and Rare Memorials pertayning to the Perfect Arte of Navigation by Dr John Dee, 1577.*

*Bottom*: Minerva Britannia
*Middle Left*: Fortuna with a Laurel for the Courageous Victor
*Top Left*: St Michael with the Cross of St George defending Britain

Tudor monarchs, epitomized by Elizabeth I, held the rose in especially high esteem as the symbol of their ancient British heritage. It was a period when genealogy governed one's legitimacy in royal circles. The genealogy of the Tudor family was impeccable. Bardic genealogies showed they possessed three particularly fine lineages.

The first of these was to the Kings of Judah through Joseph of Arimathea. The second was to the Roman Emperor Claudius through Emperor Constantine and his son Ambrosius Aurelianus. The gloriously named Ambrosius Aurelianus had an intriguingly magnificient title: he was the Prince of the Sanctuary.

The last of the key lineages was through the Romans to the ancient Great British High Kings. These included Cunobelinus, called Bran the Blessed, Caradoc, King Lear and Beli the Great.[1012]

The Church anointed the Tudors at their coronations as Priest-Monarchs in true Davidic tradition. The Tudors regarded themselves as carrying with them the halo of light that signified they had received the full ancient initiate's knowledge of *Truth*.[1013] The College of Heralds in London also believes Queen Elizabeth II to be the one hundred and forty fourth direct descendant of King David.[1014]

The Tudors were also able to claim primacy in the Christian religion. They were relations of Linus, the priestly second son of King Caradoc. In tradition, St Paul appointed Linus as the first Bishop of Rome in 58CE.

Iltigius wrote that St. Peter said:[1015]

> *Concerning the Bishops who have been ordained in our lifetime, we make known to you that they are these. Of Antioch, Eudoius, ordained by me, Peter. Of the Church of Rome, Linus, son of Claudia, was first ordained by Paul, and after Linus' death, Clemens the second, ordained by me, Peter.*

Emperor Claudius then granted the British King Caradoc a palace in Rome in 52CE, called the *Palatium Britannicum*. It allegedly became the first organized Christian Church. Both St Peter and St Paul often enjoyed happy lodging at this *British Embassy*. Their impressive patronage led to its alternative name, the *Home of the Apostles*. More fortuitous still, this was in writing. St Paul had confirmed his familiarity with the British entourage in the closing paragraph of his second letter to Timothy. There he passed on the good wishes of Linus, Linus' sister Claudia and her husband, the Roman Senator Rufus Pudens:[1016]

*Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*

This odd paragraph has, of course, all the hallmarks of later insertion into the text of St Paul's letter, in order to associate the Tudors with St Paul. Perhaps the helpful clerics could not resist overkill. As Roman Senator Rufus Pudens was a relative of St Paul, the letter pressed the inescapable conclusion that the Tudors' ancestors not only knew and worked with St Paul, but also were *related* to him. Sadly, there is no information concerning Linus that provides an independent verification of these claims in either Vatican or British royal records.

It is here that Joseph of Arimathea enters the legend. He supposedly instructed the three Bishops of Rome: Linus, St. Clement and Mansuetus. Mansuetus was a constant visitor at the Palace of the British at Rome after Claudia had married Pudens. Indeed, there is some influential confirmation of Joseph of Arimathea's role from four Church Councils: Pisa in 1409, Constance in 1417, Sienna in 1424 and Basle in 1434. These Church councils yielded antiquity and precedence to the Church in Britain because Joseph of Arimathea founded the Church in Britain immediately after the passion of Christ.

The fruitful Bardic genealogies of Elizabethan times, based on their Druidic histories, also encompassed the original settlement of Britain. It derived from a megalithic Hyperborean *Bear Race* from the Aegean in the fourth millennium BCE. This migration reputedly occurred because the Black Sea flooded Peloponnese Arcadia. The *Odyssey* points to the home of the Hyperboreans, Boreas the North Wind and his brother winds, as being an Aeolian island, perhaps the Aegean island of Tenos north of Delos.[1017]

Druidic tradition held that Britain was *Alba*, the land of Albion. Albion was the tribe leader who led this fourth millennium BCE migration from the Aegean to Britain. Upon their arrival, the *White Land of Albion* became a special country of God.

As we saw in Chapter 12, tradition also held that a second Trojan migration from Thrace, Greece and Asia Minor occurred in the second millennium, about 1115BCE.[1018]

Because of the two Trojan migrations from Arcadia, the Tudors identified closely with the ancient people of the Peloponnese. The Tudors also believed the Trojans to be the great ocean navigators, the Phoenicians, and the descendants of the *Cymry*. Ancient legends of giant Cornish megalithic builders, cherished as *Cymry*, confirmed this story.

The pure *White Land of Albion* was Mary's Dowry or marriage offering. Mary was in this sense *Minerva Britannia*, the daughter of the Triple Goddess in her guise of Anna.[1019] The nine Muses that interplay throughout Shakespeare's Histories, Comedies and Tragedies represent this same goddess.

*Minerva Britannia* is the sacred Muse of the Knight of Holiness.[1020] She represents his perfect and holy intelligence. *Minerva* is the patron goddess of Britain, who as *Pallas Athena* sprung from the head of Zeus after Vulcan split it open with an axe. Pallas Athen was *shaking the spear* of illumination at the dragon of ignorance, vice and selfishness.[1021] The *nom de plume* Shake-speare derives from this astonishing and beautiful British *spear shaker*. Ironically, she is the most important Goddess of the Achaeans, rather than the Trojans.

The various writing styles evident in Shakespeare suggest the *nom de plume* was for a team. Probable members include Richard Field, Richard de Vere 17th Earl of Oxford, Gabriel Harvey, Edmund Spenser, Sir Edward Dyer, Sir Philip Sidney and Sir Francis Bacon. Their interest seems focused around the players companies that performed each year on St John the Evangelist's Day, December twenty-seventh, a traditional assembly day of Freemasons.

Minerva is the light of the countenance of God.[1022] She bore the *Word* and *Light of God* as a *Seed of Light* from the heavenly Father to impregnate the Earthly Mother in the same way as the *Shekhinah*, or *Immanent Principle of God*, fell from the highest heaven to the abyss.[1023]

Athena's helmet and Minerva's veil only conceal in order to reveal and thus are equivalent to the white *dog rose*.[1024] Quite aware of this delicate *hermetic drift*, the Tudor Kings and Queens adopted the white rose as their symbol, as did the Calebites who adopted the white rose as the symbol of their heritage and their special land. Britain also adopted Michael directly as its patron protector in the same way as the Essenes had looked to Michael for protection of their land.

Michael's name means *He who is like unto God*. Michael is the pre-eminent angel of the Heart of God.[1025] He carries the flaming sword of truth and a shield emblazoned with the red cross of St George.

The companionship of the angel Michael and St George is not by chance. They are twin aspects of one. St George is the counterpart that is the human soul. We shall see this duality of twins in more detail in Chapter 22. Suffice that for the Tudors, the angel Michael and Knight St

George were both reminders that Britain is the land of the radiant heart and Rosy Cross, symbolized by the roses of Sharon and Minerva.

This dual symbolism of rose colors fitted appropriately with the unification of the Houses of York and Lancaster. The unification followed the bloody Wars of the Roses from 1455 to 1485, finally ending on Bosworth Field. After this decisive battle, King Henry VII ascended the throne and married the daughter of Edward IV.

From the union of the White Rose of York or *Rosa alba semi-plena* and the Jacobite Rose, *Rosa alba maxima*, the Tudor Kings Henry VII and Henry VIII created the unique *Tudor Rose*. This was a five petal white rose placed in the centre of a five petal red rose, surmounted by a crown.

The union of the roses had meaning in a more esoteric context. It represented both the image of the rose of Minerva and St George, and the unification of the lineage of ancient Calebite-Zaddoki bloodlines with those of the Christian Church.

The Tudor rose of Edward VI emerged from a pomegranate, the Israelite symbol of royalty and fertility. Queen Elizabeth I's Tudor rose bore the motto *Rosa sine spina* or *rose without a thorn*. It symbolized her identification with the Virgin Queen.

The Stuarts followed the trend with their own rose, divided into two halves, with the thistle of Scotland added. The Stuarts issued many alchemical licenses and it is hardly surprising that they chose the spiny purple Scottish Thistle as their alchemical image of the Philosophers' Stone. Queen Anne's personal badge was also a rose and thistle, in this case growing from the same stalk.

The Golden Rose became an Ornament presented personally by the Pope as the symbol of the living Church and its mysteries. The Count of Anjou first received it in 1096.[1026] This may have been *Rosa gallica*, the only wild rose found in Papal States.[1027] The Greeks and the Median fire worshippers of Azerbaijan and Persia knew the legendary medical properties of *Rosa gallica* as far back as 1100BCE. Roman military doctors grew it on campaigns as well as in Provins, near Paris, for over seven hundred years.

Throughout history, few flowers have received the elevation of the rose and been so laden with symbolism. Now we can proceed to unravel some further paradigms of esoteric importance.

The *Dog Star* Sirius symbolizes the great Triple Goddess in more than her aspect of love. The constellation of *Canis Major* has 64 stars and

Sirius represents the mouth and tongue of the Dog.[1028] Therefore, the celestial interpretation of the Triple Goddess is a *dog*. The analogy is further extended because of her promiscuity in love and because she eats corpses.[1029] Dogs such as the Egyptian Anubis have always guarded the land of the dead. The ancient initiates of Ishtar and Isis, the *q'deshim*, wore the dog mask of *Anubis* to honour her beauty.[1030] Traditionally, wherever three roads met, followers of the Triple Goddess sacrificed dogs to her as the deathly *Hecate* or *Sheol*.

The Kenite Calebites, or Dog-men of Hebron and Ephrath, called themselves *Sons of the Dog Star*. They claimed to be the original people of Yahweh and the traditional landowners of Hebron, Jerusalem and Ephrath.[1031] The *Dog Star* was their Calebite badge for the House of David.[1032]

Although generally regarded as a son of Judah, an old legend from Egypt holds that King David was a Calebite descended from Hur, suggesting the Hurrians. This is what Geoffrey of Monmouth, seems to imply in 1136CE:[1033]

> *Gwendolen's intention was that this everlasting honour should be done to Habren because her own husband had been the girl's father. It thus comes about that right down to our own times this river is called Habren in the British language, although by a corruption of speech it is called Sabrina in another tongue.*

The Calebites and Israelites remained close allies as shown at the Battle of Rephadim. There, Hur and Aaron, representing the Calebites and Israelites respectively, assisted Moses' victory over the Amalekites.[1034] Somewhat oddly, this battle with the Amalekites at Jehovah-Nissi, close to the Mount of God, is Hur's only recorded appearance in the Pentateuch.[1035]

The memorable victory of Moses is a retelling of Abraham's defeat of the Elamite king, Kedorla'omer, following Abraham's own departure from Egypt.[1036] In Moses' tale Amalek is probably the god *Melek Taus* also known as *'Azâzil* or the *Peacock Angel*.[1037] He is reputedly the chief of the giant *Nephilim*, described as *Watchers* in the *Judaic-Christian* apocryphal Book of Enoch, and their offspring from the *Daughters of Man* called the *Anakim*. *Melek Taus* is equivalent to Ahriman, Satan or Lucifer. In the same way, the battle between the people of Amalek and the Israelites is equivalent to the ever-pervasive battle between good and evil.

The *Nephilim* had many different names.[1038] They were called the Fallen Ones, Terrors (*Emim*), Weakeners (*Repha'im*), Giant Heroes (*Gibborim*), Achievers (*Zamzummim*), Long-necked (*Anakim*) or Wearers of Necklaces, Devastators (*Awwim*) and Serpents. These people were a Neolithic tribe of seven-foot tall people, which flourished in Europe. The Hamitic Watusi in Equatorial Africa is an offshoot.[1039] After removing the Anakim, Joshua conceded Hebron to Caleb as his inheritance. It was the Nephilim, Arba, who established Kiriath-Arba or Hebron.

Of all the Children of Israel that came out of Egyptian bondage, it was only Caleb and Joshua who crossed to the Promised Land following the death of Moses.[1040] Caleb then seized Hebron and ousted the four tribes of the Anakim, known as Arba's son Anak and grandsons Sheshai, Ahiman and Talmai.[1041]

When we speak of Caleb, it is of the tribe that ended with Jasher, sone of Caleb, and Jasher's daughter the famous leader and judge, Debroah.[1042] The line of Caleb flowed from Abraham to Isaac, to Hezron, Caleb, Jasher and Debroah. It was Jasher, not Joshua, that received Aaron's rod from Moses, and who lead the Children of Israel into the Canaan.

Caleb conveyed the *Holy Spirit* to Hebron. In Hebron, Caleb the Hurrian ousted Mother Goddess worship.[1043] For the Calebites, the religion of Yahweh continued as a patriarchal and stridently anti-mother right.[1044] This is to say, deriving from the Indo-Hittites above Israel, in the Indo-Hittite crucible of the Commagene, rather than from the Afro-Asiatic Semites.[1045]

In this story, we can dimly perceive the occupation of Hebron by the Hurrians, which has always been such a mystery to scholars. The Hurrian Calebites of Hebron, the *Kirjath-arba, Dog-men* or *Children of Heth,* are therefore the mysterious roses on the Plain of Sharon. David's battles with the Philistines also symbolize the ongoing process of eliminating the *Anakim* from Israel.

Eventually the Israelites absorbed the Calebite heritage, as can be readily detected in one of the greatest guilt-myths of all time, that of Jacob and Esau. These brothers represent the smooth peoples of Judah and rough Calebites of Edom respectively.[1046]

The Calebites of Hebron merged with tribe Judah, and the Calebites of Ephrath with the tribe of Benjamin. From this amalgamation of the tribes, the Pentateuch was to become a unique blending of both Israelite and Calebite history and religious development. This was the

key period when the Indo-Hittite compression finally fused the Hurrians and Israelites into the unique religious society we know today.

The Calebite peoples were probably the group that avoided transportation to Babylon in the Exile. They were the *remnant*. Instead, these tented-peoples returned to their Kenite mother tribe in Edom for protection. There they retained the essential purity of the early Israelite-Calebite religion. This was in contrast to the main body of Israelites. Persian philosophies influenced them greatly during the Exile in Babylon.[1047]

Six hundred years later Jesus was to continue the ferocity of the Calebite attack on the Canaanite religion of the Great Triple Goddess saying:[1048]

*I have come to destroy the works of the Female.*

Although Jesus participated in the ancient laming rituals of royalty, he rejected the Mother Religion immediately afterwards.[1049] In doing so, he also rejected his Kenite wife Mary Magdalene and never consummated the sacred marriage with her.[1050]

For this reason Paul's adoption of Afro-Asiatic sacrificial king rituals, using *Jesus* as his archetype, was a direct affront to much Jesus stood for in his own country. The furor that ensued nearly led to the hanging of Paul and in fact resulted in his deportation from Israel.[1051] Nevertheless, the Roman Church was to further entrench this ritual by incorporating Afro-Asiatic carnal symbolism of *rose logic* into its buildings and ceremonies. We must defer this intriguing topic until later in this chapter.

The Book of Matthew describes Jesus' second coming, drawing heavily on events of about 165BCE in the Old Testament Book of Daniel.[1052] The Book of Luke follows on to note that Jacob's throne and royal line would to continue in existence through the centuries until Jesus Christ took it over at the second coming:[1053]

> *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Just as Samson was a Nazarite of the tribe of Dan who judged Israel during the period of Philistine domination, Jesus was from Nazareth, which means he was a Nazarene or Danite. His father was of Judah and his mother a Kenite. So Jesus fulfilled the prophecy of the

Midrash, the Messiah will have the reverse parentage to Samson. The Messiah would come from Judah and his mother will be of the Tribe of Dan.[1054]

Returning to groups that used the rose as their symbol, we turn to the Prieure du Notre Dame du Sion. Claude Antoine Thory, the famous French Masonic Historian who co-founded the *Rite Ecossaise Philosophique* in 1775, tells us that the Essenes and Jews founded a School of Solomonic Wisdom in Alexandria.[1055] The School later divided into a variety of Orders known as the *Conservers of the Mosaic Secrets*, the *Hermetic Secrets* etc.

This School reunited with Ormus. According to the French *Rite of Memphis*, Ormus was an Egyptian priest in Alexandria baptized by St. Mark in 46CE.[1056] His school was probably the sole trustee of the ancient doctrines of Egypt. The Knights Templar received these secrets from the Knights of Palestine, the latter day followers of Ormus.[1057]

It is worth briefly diverting to understand the *Rite of Memphis*, which identified Ormus. Marconis was inspired to create his own system of ninety degrees in 1839 called the *Rite of Memphis*. It was essentially the defunct *Rite of Mizraim*, which probably dissolved because the final parts of its ritual had become unacceptably occult.[1058] While initially the *Grand Orient of France* supported the *Rite of Memphis*, it ultimately suspended this rite as well. The exoteric portion of the Rites of Memphis and Mizraim became the *Ordo Templi Orientis*. The *Hermetic Brotherhood of Light* reserved the more occult inner teachings. The two orders merged by about 1917.

Notwithstanding the passing of the *Rites of Mizram and Memphis*, these degrees quite possibly included elements of scarce Rosicrucian histories gleaned by the Jesuits, such as the *Initiation of Plato*.[1059]

While Ormus may have been an Egyptian priest, his name is likely to be an abbreviation for *Ahura Mazda* in the same way as Ohrmazd.[1060] In other words, his School reunited with the religion of Ormus, the Good Religion of Zoroaster. The symbol adopted by the *Conservers of the Hermetic Secrets* was a rose on a cross.[1061]

The Prieure du Notre Dame du Sion claims its original foundation in this Alexandrian School of Wisdom. However, the mediaeval form dates from about 1090CE and later became public when the Knights Templar annexed it to accommodate Jews and Muslims within their Christian organization.[1062] By this time, the Prieure du Notre Dame du

Sion had inherited the Alexandrian Jewish knowledge of alchemy, which was also flourishing in the Jewish communities of France and Spain.

The Knights Templar and Prieure du Notre Dame du Sion shared the same Grand Master until 1188. In this year, the Orders separated to allow the Order of Sion to focus on the restoration of the Merovingian lineage in France. This separation occurred at Gisors as the *Splitting of the Elm*. The Elm is the tree that supports the young vine.[1063]

Some legends say the Rosicrucians originated with one of the elm's branches at Gisors, known as Ormus. The priory of St Samson d'Orleans, so they say, protected the members in the priory of Mount Sion at St Jean Le Blanc. The emblem of Ormus was a red cross in a white rose. Since 1188 and to this day, a Supreme Master, called the *Nautonnier* or Navigator, has led thirteen members in their worship of Notre Dame.

The Knights Templar and Prieure du Notre Dame du Sion effectively reunited at the marriage of Count René d'Anjou.

At least three Grand Masters of the Prieure du Notre Dame du Sion were well-known practitioners and publishers of alchemy: Nicholas Flamel (1398-1418), Robert Boyle (1654-1691) and Sir Isaac Newton (1691-1727). Although these Grand Masters were familiar with Jewish alchemy and Gnostic philosophy, they probably were not accomplished adepts of practical alchemy. Isaac Newton seemed very frustrated. Perhaps the Grand Masters suffered a similar vacuum of knowledge as the Rabbis who supposedly lost the secret at the destruction of the Temple. Nor were these Grand Masters of the Prieure du Notre Dame du Sion privy to the secret philosophy of the Sharon's Rose.

The Rite of Memphis always held that the real principles of masonry were Chaldean.[1064] Their Rosicrucian ancestors had supposedly preserved this knowledge in the Temple of the Rose Cross at Damascus.[1065] The knowledge was preserved at an unknown convent of the Maronites, on Mount Liban. This probably refers to either the Assaasins and their Grand Master, the Old Man of the Mountain in a cave of Mount Lebanon.[1066]

A 1660 Rosicrucian poem to the *Societie* by Francis Thynne honors the dedication of the Rosicrucians:[1067]

*The purple Rose which first Damasco bredd,*
*adorn'd with cullor grateful to the sight…*
*Soe two faire dowries which man doth enjoye –*
*true perfect love, and suer fidelite…*

*both which. This damask rose doth well unfolde,*
*as honest hart, which faith and love doth houlde.*

There is an important parallel between the stories of Arcadia in the Aegean Peloponnese and Damascus. The renowned alchemist Michael Maier writes that the Temple of the Rosy Cross is located by the spring Helicon on the double peaked mountain of Parnassus.[1068] This corresponds with the Greeks who originally worshiped the Muses at Mount Pieria in Thessaly but transferred to Helicon.[1069] Later they relocated to Delphi on the slopes of Mt Parnassus.[1070]

The legendary winged-horse Pegasus sprung the well called *Hippocrene* at the sacred spring of Helicon, by striking his moon-shaped hooves on the ground.[1071] He was the native European pony. Because of his moon-shaped hooves, he was sacred to Demeter, the mare-headed Moon Goddess. She gave him the power to bring rain and install kings.[1072]

Because of his abilities, Pegasus' spring was sacred to the Triple Goddess and her Muses as a source of poetic inspiration.[1073] The dialogue between Moth and Adriano de Armado (initials *AA*) in Shakespeare's *Love's Labours Lost* refers to it:[1074]

| | |
|---|---|
| *Moth* | *…the dancing horse will tell you.* |
| *Adriano de Armado* | *A most fine Figure!* |
| *Moth:* | *To prove you a cipher.* |

A huge painting of the winged horse Pegasus was the principal feature of the Hall of the Inner Temple, an ancient mansion of the Knights Templar in London.[1075] It hung there for many centuries. The college of lawyers of Inner Temple in London adopted Pegasus as their arms. They erected a stained glass window with these arms in Temple Church, which was replaced the original circular church after 1160CE. In 1185CE, Heraclius, Patriarch of Jerusalem, consecrated the new, characteristically round church to the Blessed Virgin Mary in the presence of King Henry II. It served the London headquarters of the Knights Templar until 1307.

The gushing spring of Helicon is equivalent to the source of the Jordan River at Paneas, sixty-three kilometers south of Damascus and twenty kilometers from the triple peaked Mount Hermon. As previously mentioned, Mount Hermon has more than twenty ancient temples, which is unusual for a Phoenician coastal site. However, many regard another mountain, the triple-peaked Mount Lebanon, as the legendary Mount Hermon.

Mount Lebanon is also called the *White Mountain*, the *Old White-headed Man*, Jebel esh Shiekh or the *Mountain of Ice,* Jebel-el-Tilj.

Josephus writes that the source of the Jordan is in fact even closer to Mount Hermon:[1076]

> *There is a mountain here whose top is lost in the clouds; in the lower slopes is a cavern with its mouth concealed by vegetation, inside which a sheer precipice descends, nobody knows how far, to a cavity filled with still water: no plummet has ever reached the bottom, however long the cord. From the roots of the cavern well up the springs, which some consider the headwaters of the Jordan. ... The Jordan appears to rise at Paneum, but actually it flows out of sight underground from the pool called Phiale, 'the Bowl', to Paneum. Anyone going up into Trachonitis will find this pool fourteen miles from Caesarea Philippi, not very far to the right of the road. It is very aptly called 'the Bowl' because of its shape, which is a perfect circle. The water always remains level with its brim neither sinking nor running over.*

Panias was progressively renamed Caesarea Philippi, Neronias, then and Arabic Banias. At the Crusades, it became Belinas. The Jews called the city Dan or *Mizvar Dan*, meaning Fort of Dan. The Fort is still the most remarkable in the Holy Land.[1077] Syrians or Phoenicians originally built it and the Saracens and Franks added to it.

The River Jordan takes its name from the Tribe of Dan. *Jordan* means *the going down of the Dan.*[1078] It flows through Galilee to the Dead Sea bringing extraordinary fertility to the land.[1079]

Josephus describes how Galilee was excellent for crops, cattle and rich in forests of every kind.[1080] Its enormous agricultural productivity studded thickly the land with towns and villages, the smallest of which had fifteen thousand inhabitants.

The Jordan River flows into *Lake Gennesaret* or the *Sea of Galilee*, which Josephus describes as delicious and pure with a sandy beach on every side.[1081] It is slightly salty due to warm saline springs that enter the floor of the lake.

Josephus describes the species of fish in the lake and tells us that they differ in taste and appearances from those found elsewhere, but are very like the perch in the lake of Alexandria. Alongside the Lake is an abundant stretch of country that Josephus calls *nature's crowing achievement*. Plants of every variety grow in its rich soil. Even those

naturally opposed elsewhere flourish together. Walnuts, grapes, figs and palms produce fruit all year around.

As one of the many rewards for their successful revolution, the Maccabean-Hasmonaeans received the exquisite Plain of Gennesaret on the West side of Lake Gennesaret in Galilee.[1082] Thereafter it became the heartland of Jewish royalist resistance to the Romans.

Finally, Jericho, at the approach to the Dead Sea, is renowned for its fertility. It is rich in palms and balsam.[1083] Cleopatra coveted the Jericho palm grove for its richness and finally received it as a gift from Antony.[1084]

The Greek shrine to Pan gives Paneas its name as the legendary source of the marvelous Jordan River. It marks the site of transformation of man from the lowest earthly to the highest celestial form. Sir Francis Bacon was to write that what we know as the *Church of Christ*, was once the *Brotherhood of Pan*.[1085]

Pan is the anthropomorphic or archetypal image of the evolution of the Spirit of Man. The waters of Pan are therefore an agent of evolution or regeneration. John the Baptist conducted his baptism rituals in the Jordan and even today people of some religions return there to immerse themselves in its waters for extraordinarily long periods, even to the point of almost drowning.

The Nile and the Jordan River are similar in more than fine fish and fertile floodplains. The renowned alchemist, Zosimus of Panopolis, was to write:[1086]

> *Go to the waters of the Nile; there you will find a stone which has a spirit; take it, cut it in two; put your hand in its interior and draw out its heart: because its soul is in its heart.*

There is a purpose for the forgoing description of the bounty of the Jordan River. This is to outline that the fertility of the river's valley is quite possibly due to an exceptionally high level of gold and other regenerative elements. Its waters yield these metals by precipitation with sodium hydroxide, as shown in Appendix 3.

With the Nile and Jordan Rivers, we just are beginning to understand the volcanic vent, riverbed and seabed sources of the Philosophers' Stone, which we shall return to in Chapter 19. The author is indeed indebted to a certain thirty-third degree freemason who grew dog roses in his front garden and many years ago related his excitement about the unusual topic of Jordan River water.

While the term *Rosy Cross* has engulfed esoteric rose symbolism, it really has little to do with roses in any direct botanical sense. The term *Rose Croix* derives from the Latin *ros* meaning *dew* or *Life*, and *crux* meaning *cross* that refers to the chemical sign for *Light*. As we saw in Chapter 5, the cross of *Light* and *Life* has the same meaning as Yahweh's post-Exilic name.

Yet, the rose is an evocative symbol of many other things that have synergy with alchemy. For example, the rose also stands for secrecy and silence. Many hotels in Europe such as those in the Vienna Wood have a rose on their billboard suggesting their hotels provide confidentiality for amorous liaisons.

A rose in a dining room reminds people of the need for secrecy around the dinner table, or *sub rosa* in Latin.[1087] This reflects the *Sign of Silence,* which is a form of adoration given by raising one's finger to the lips. Historically, it is the sign of adoration of a king reborn. The rose embraces the king. In the case of Horus, it is a lotus flower. Cupid, the son of Venus, symbolizes this image of beauty and love. He presents a rose to Harpocrates as the secret symbol of his forthcoming rebirth: [1088]

> *In many places as well in England as the Low Countries, they have over their Tables a rose painted, and what is spoken under the rose must not be revealed; the reason is this; The Rose being sacred to Venus, whose amours and stolen sports that they might never be revealed, her sonne Cupid would needes dedicate to Harpocrates, the God of Silence.*

The Egyptians knew Harpocrates as *Heru-pa-khret*. It is from his Egyptian name that the Chi-Rho cross of Christ derives. *KHeru* translates in Greek as *Criw* meaning, *I anoint*.[1089] With this perspective of Harpocrates, we can again detect Indo-Hittite myth replacing Afro-Asiatic. Harpocrates, as the divine child, is victorious over the carnal lusts of Set. The Egyptian Saturnalia celebrated this event.[1090]

In 1731CE, Corneille asserted that the great masters of the Rose Cross were *Frerés de la Rosee Cuite* or *Brothers of the Boiled Dew*.[1091] He records that they gave themselves the initials *FRC*. Masonic fringe groups such as *Fratres Rosi Crucis, Fraternity of the Rosy Cross* and *Fellows of the Rosy Cross* took these initials.[1092]

The earliest written reference to the Brethren of the Rosy Cross, or Rosicrucians, is a 1638 poem that associates them with speculative Freemasonry:[1093]

*For what we pressage is not in grosse, for we be brethren of the Rosie Cross, we have the Mason's Word and second sight, things to come we can foretell aright.*

Amongst Elias Ashmole's papers were his handwritten English translations of the Rosicrucian tracts *Fama* and the *Confessio*. In about 1653, Elias Ashmole wrote that he had learned from Doctor Molton that the Rosicrucians lived in Strasbourg:[1094]

*The Fratres RC: live about Strasburg: 7 miles from thence in a mon(a)st(e)ry.*

In fact, the Fratres were more widespread than this. In June 1623, the College Principal des Freres de la Rose-Croix, a group of protestant monks from the abbe d'Orval, was present in Rennes-le-Chateau and Rennes-les-Bains..[1095] They were a Benedictine and Cathar order that derived from the Bogomils.

The Thirty Years War brought European Rosicrucians to England. The war lasted from 1618 to 1648. In the 1620s, Catholic Armies overran most of Germany. The Christian Unions of Johann Valentin Andrea smuggled German Rosicrucians into Flanders. From there, they formed a Rosicrucian Court in Exile in the Netherlands. James I of England, a Stuart King from 1603 to 1625, became the main bastion of protection. Most Rosicrucians moved on to England. Dame Francis Yates observes that the Thirty Years War put paid to the Rosicrucians' attempt to build a Protestant esoteric empire in Europe.[1096]

Johann Valentin Andrea, who organized the Christian Unions, is also considered the most likely author of the Rosicrucian manifesto *Christian Rosencranz*. He adopted armorial bearings of a St. Andrew's cross with four roses.[1097]

The deeply meaningful symbol of a St. Andrew's cross was proudly worn at the establishment of the Royal Society where *each fellow wore a St Andrew's cross of ribbon on the crown of his hat.*[1098]

The Roman Catholic Church, refers to the St Andrew's cross as the *Signaculum Dei* or *Seal of God*.[1099] Yet, it remains a thorn to the established Church. It is a symbol of Archangel Michael and the lineage of Melchizedek Priests.[1100] The *Testament of Amram* found among the Dead Sea Scrolls highlights the strong similarity between Melchizedek and the Archangel Michael, Protector of Israel and Prince of Light.[1101]

England did not prove a very safe refuge for the Rosicrucians. The Government of England was unstable because Charles I, son of James I, dismissed Parliament in 1629. He governed without Parliament

for eleven years. Meanwhile the *Hammer of the Witches* organized by the Roman Catholic Church had spread to the Protestant Church in England.

The escalation of fanaticism that led to the *Hammer of the Witches* had been in progress since the time of Emperor Constantine, who reigned from 306-307CE. After his conversion to Christianity, Emperor Constantine immediately banned all magic and magicians. Under this law, the State could sentence offenders to immolation.

Shortly afterwards Constantine found it necessary to amend the law stating that his intention was only to prohibit deadly and malignant magic and that he had no intention of prohibiting magic used to cure diseases and to protect the crops from hail and tempests. Nevertheless, the Church's war on heresy and magic had begun. From 1200CE to 1500CE, the Church specifically targeted Cathars, Knights Templar, Jews, Muslims and Gypsies. It accused them of witchcraft, sorcery and satanic magic.

Chapter 13 related how Pope John XXII directed his Papal Bull of 1317, called *Spondent pariter*, against magicians and alchemists. Pope Eugene IV followed with bulls in 1437 and 1445 exhorting inquisitors to be more diligent in searching out magicians and witches who produced bad weather. Persecution of all types of magic redoubled.

Pope Innocent VIII issued the *Summis Desiderantes* in 1484. This bull sent inquisitors into Germany. The inquisitors' manual was the infamous *Malleus Maleficarum* or *Hammer of the Witches*. It ordered: *Thou shalt not suffer a witch to live*.[1102] Pope Julius II and Pope Adrian VI reinforced the purging of witchcraft with similar bulls in 1504 and 1523 respectively.

Before Pope Innocent VIII's bull of 1484, the Church had distinguished between *magia* and *malificia*. *Magia* was acceptable magic while *malificia* was magic used with criminal intent. The Church regarded *magia* as a social ill rather than heresy and tolerated it, provided it did not invoke the devil or other evil spirits. After Pope Innocent VIII's bull, all popular magic became *malificia* and heresy.

Earlier, in 1252, the Church had sanctioned torture in Papal Inquisitions and permitted both secret trials and execution by burning. With the aid of *Malleus Maleficarum*, the inquisitors ordered ferocious witch-hunts against the rural classes. These peaked between 1580 and 1660. Inquisitors and Puritans in England, Europe and America executed hundreds of thousands of alleged witches over a two hundred and fifty year period. Many tens of thousands of these were in Germany alone.

In concert with the widespread repression of the time, Dr John Whitgift's Star Chamber decree of 1586 restricted freedom of the press in England.[1103] Published manuscripts required the assent of either the Archbishop of Canterbury or the Bishop of London. Exceedingly harsh penalties caused most writers to cease publishing entirely. Only those with implicit Royal support such as Sir Francis Bacon continued to publish and even then under pseudonyms.

By 1625, Rosicrucian scientists had also become victims of the witch-hunt. Even the fledgling Royal Society, established by Charles I on St Andrew's Day, was obliged to go underground where it became the Invisible College in 1649.[1104] The Royal Society eventually emerged in 1662 under Charles II's sponsorship.[1105] He had an alchemy laboratory built under his bedchamber, with access by a private staircase.

Sir Christopher Wren was a founding member of the Royal Society and frequented the Invisible College. There are scant records of Freemasonry at this time but Anderson's *New Book of Constitutions* of 1738 notes Wren, the Master of the London Operative Masons Company was a Grand Master of Freemasonry in 1685.[1106] Similarly, John Aubrey, an antiquary and fellow of the Royal Society, recorded that an order initiated Wren in 1691 at St Paul's Cathedral.[1107]

The Christian Unions of Johann Valentin Andrea, who organized the mass Rosicrucian evacuation from Germany, urgently needed stability in Britain. There were a number of ready havens for them. These included nobles who had been forming *circles* for the practice of the Mysteries. Dr John Dee had refreshed this knowledge from the *Architects* in Italy and *Navigators* in Holland.

Other like-minded groups were the *Family of Love*, which we mentioned in Chapter 15, and lodges of *operative* Scottish builders and glassmakers. *Operative* Scottish builders' lodges were at the same time filtering into England as clandestine sanctuaries with unusual modes of secrecy, where the *circles* could pursue scientific discussion in the midst of widespread intellectual repression. Through their friendly joining of the operative lodge system, the Christian Unions of the Rosicrucians catalyzed speculative English Freemasonry into the grand institution it is today.

By 1717, the Rosicrucians and Freemasons found it necessary to address the profusion of groups and rites that had developed since the days of Dr John Dee and Sir Francis Bacon.[1108] A great convocation was organized and John Toland rationalized the various legends. He

canonized their rituals to form the basis of Regular or Craft Freemasonry.[1109] Toland was a cosmological hermeticist who believed in the ideals of animate matter and a world spirit.

After many more attempts at standardization, the Duke of Brunswick finally addressed the profusion of esoteric rituals in the higher degrees at Wilhelmsbad in 1782.[1110] Thirty sittings debated whether Masonry was a continuation of the Knights Templars. At stake was the controversial point of whether every Freemason was a Knight Templar. The outcome was in the negative, however the decision applies only to the degrees of Craft Freemasonry, not to the higher degrees.[1111]

By means of the early rationalizations, Rosicrucians helped transform English Freemasonry from its literal Roman Catholic focus into a common forum for all religions, especially Gnostic Christians and Jews. The blending of Rosicrucian Indo-Hittite myths expressed by Zoroastrianism together with Afro-Asiatic mysteries of the Mother Goddess is perhaps the major reason why the flavor of Freemasonry is so unique.

Two superimposed squares produce the Rosicrucians' eight-pointed star or foliated Rosy Cross.[1112] Its eight points represent the traditional number of plenty. This cross was marked on the Melchizedek shewbread in the Temple.[1113] Eight was the number of Osiris. It is also the special number of the Holy Ghost or Holy Breath and is the cipher number for Knowledge or Saturn.[1114] It refers to the Origin or Pole out of which the seven Spirits of God emerged. Seven is the number of holiness and ten the number of perfection.[1115]

Many Knights Templar and St Clair gravestones in Scotland show the Rosicrucian eight-pointed cross with a sword and various Masonic symbols. The eight pointed cross is also reminiscent of the Melchizedek and papal tri-railed Cross-of-Salem. The three rails represent, among perhaps many other things, the light of the sun, the light of the soul and the light of knowledge. These are the three great lights in all Mysteries.

Chapter 8 showed these three lights form an equilateral triangle with the Sun (Q're), the Moon (Ashima) and Venus (Anatha) at its vertices. These vertices also represent Shamash, Sin and Inanna. There are many other matching triads.

The paradigm of three rails or lights has proven insightful in today's philosophy and psychology. A modern example is the philosophy of Sir Karl Popper. The three rails are equivalent to three worlds.[1116]

*World One* is the material world; *World Two* the subjective world of each individual's mind; *World Three* is objective structures that are produced by the collective action of human minds but once produced are independent. Within *World Three* is the knowledge of books, social organizations and techniques of communication.[1117] The US clinical psychotherapist Albert Ellis independently developed a famous system of cognitive behavioral psychology involving Activating experiences, Belief systems and Consequences of actions that closely corresponds to Popper's three worlds.[1118] His system of disputation and accountability is now at the heart of most clinical therapy.

We now return to our Rosicrucian investigations. Very little information exists about the German Rosicrucian before their arrival in England. Even today, they are silent on the subject. Masons described the Rosicrucians in 1883 as follows:[1119]

> *The Rosicrucians of Germany are quite ignorant of their origin; but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi and Gymnosophists* [Indian yogis]; *and this is probably true. They had the name of illuminati, from their claiming to possess certain secret knowledge, and from their secrecy, they were also called invisible brothers.*

One of the very early irregular groups struggling to make the leap from Jewish alchemy to German Rosicrucianism was the *Order of the Golden and Rosy Cross* founded by Sigmund Richter in 1710. With uncertain beginnings, the Order quickly collapsed because it:[1120]

> *…upheld faith against skepticism, revelation against reason, Christian doctrine against deism or paganism, monarchy and established hierarchy against democracy, tradition and stability against change and progress.*

The failure of conservative Freemasonry is flippantly, yet succinctly summed-up by Sir Humphrey Appleby in the British Broadcasting Commission television series *Yes Minister*:

> *Sir Humphrey:* *The issue is not good and evil, Minister - its about order and chaos.*
>
> *Minister:* *If you believe that Humphrey, you will most assuredly go to hell.*
>
> *Sir Humphrey:* *Minister, I did not know you were a Theologian.*

Sir Humphrey is asserting the primacy of *order* over *good*. Freemasonry's adherence to this principle of enlightened or benevolent

autocracy is misguided because it condones despotic tyranny and slavery. *Order out of chaos* lacks relevance in our modern Western Democracies where individual liberty is the most precious jewel.

The two key events in about 1970 changed society's comfort in *order*. At the Paris Sorbonne, students violently protested against the Vietnam War. These Sorbonne protest erupted into France's second revolution. Ten million French people went on strike over industrial conditions. In June 1968, President de Gaulle asked the people for the opportunity of reform and they granted it. Instead of reform, de Gaulle violently put down the protestors. The people dismissed him in April 1969.

In 1968, Martin Luther King and Senator Robert Kennedy were assassinated. New York's Columbia University Students rioted over US actions in Vietnam. In April 1970, the US blue blood establishment was shocked out of its complacency when six thousand of their sons and daughters rioted at Harvard Square in Cambridge, Massachusetts.

Kent State University became the nadir. In May 1970, thirteen seconds of M1 fire by National Guardsmen saw four students dead and nine badly wounded. One student was bayoneted. The FBI and Special Grand Jury found the University administration clearly responsible.

Thomas Jefferson highlighted the Freemasons' dilemma when he said:

> *Those who desire to give up Freedom in order to gain Security, will not have, nor do they deserve, either one.*

In his day, progressive Freemasons turned to the objects of Liberty, Equality and Fraternity. On July 4, 1776, the Congress of the United States adopted *The Unanimous Declaration of The Thirteen United States of America,* which stated:

> *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, having its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.*

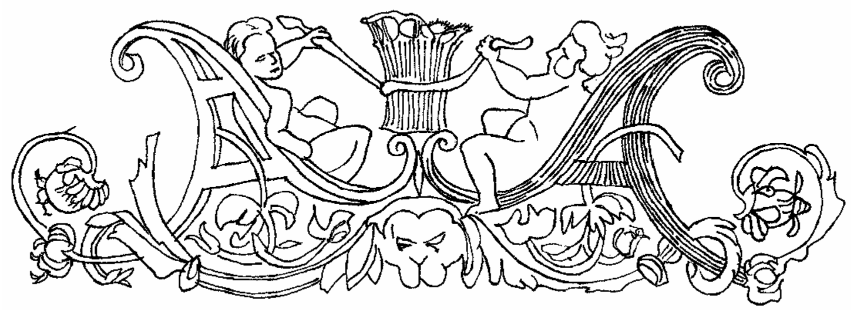
However, in drafting the US constitution, the fathers decided to subjugate *liberty* to *order*. They returned to the concept of *order out of chaos*. They regarded the definition of *good and evil* as a matter of theology, not government, and saw the rule of law as more important. When it came to that rule of law, it was the society that mattered, not the individual. The 1761 Bill of Rights overturned this mistake and reintroduced the importance of individual liberty in law. It remains a salutary warning to all literal Freemasons.

While *The Golden and Rosy Cross* dissolved, the Societas Rosicruciana in Anglia reused its rituals in 1793.[1121] The Societas Rosicruciana in Scotia and the American Societas Rosicruciana in Civitibus Foederatis are associates of this order.

One Rosicrucian group, the Societas Rosicruciana of Pennsylvania, claims lineage to the original German Rosicrucians. It also claims a heritage to the original church of Jerusalem of the Nazarenes, which we also associate with the *Great Heresy of the Bogomils*. The Societas Rosicruciana is supposedly one half of the true order with the other half being invited Grand Masters of Freemasonry. Some believe this group unified Freemasonry since John Toland rationalized and formalized its rituals in 1723.

The Rosicrucians in Europe associated with the *Family of Love*.[1122] They sponsored and educated Sir Francis Bacon and appear to have facilitated the protection of Britain by giving assistance to Sir Francis Walsingham's famous network of spies.

The *Family of Love* or *Houses of Love*, a term also used recently by the *Children of God* cult, was formerly a mystery school or fellowship of scholarly adepts dedicated to preserve Mystery truths.[1123] One of its most enthusiastic members, Christopher Plantin, was a French printer in Antwerp. He published the 1577 edition of Alicat's *Emblemata*, which first contained the Rosicrucians' enigmatic *AA* emblem.



**The *AA* Device, from the Faerie Queen, Book 2, 1609 showing distinctive shading or Veil of the right *A* indicating Wisdom or the meaning of life needs to be discovered**

The Rosicrucian *Family* promoted tolerance, friendship, learning and artistry in service of truth.[1124] They regarded virtue, peace and the purity and strength of a person's inner spiritual life as far more important than any outer religious or political orientation. Charity or brotherly love was the most important of the virtues, as it is in Freemasonry today.

The *Family* considered the outer form as unimportant and able to adapt to exigency. The branches of the *Family's* tree could bend in the winds of the political and religious environment in each country. However, the inner form was quite different. The *Family* united its members with a common philosophy of man's inner spiritual life.

The *Family* claimed its members led the Italian Renaissance and produced great writers, teachers, healers, scholars, poets, artists and craftsmen. They also claim credit for great charitable works and educational schemes. Dr John Dee traveled to Rome to follow the *Family* and bring their Italian Renaissance stories back to England.

The sentiment that underpinned the *Family* was only one part of society's longing for better times. Righteous social engineers constantly sought out portents of change such as comets and other signs in the sky. As if on cue, impressive supernova explosions took place that had immense meaning for the early English Rosicrucians

These supernova explosions occurred in *Cassiopeia* in August 1572 and *Ophiuchus* in 1604. These two brilliant supernovas were both clearly visible in daylight for up to one and a half years and greatly excited the Rosicrucians as *Stars of Bethlehem* ushering in the penultimate age of man. This was to be the Golden Age of Aquarius.

The supernova in *Cassiopeia* was particularly unique, as this constellation was the heavenly body specifically regarded as the *Celestial or Virgin Queen*.[1125] *Cassiopeia* is one of the titles of *Isis*, the Queen of Ethiopia who is the Popess of the Tarot.

*Ophiuchus* has mystical importance as *Aesculapius the Serpent Holder* and was held to be very significant because it marked the death of Queen Elizabeth I.[1126]

Robert Fludd wrote that the planetary conjugations of 1603-1604 were a sign for the Rosicrucian Brotherhood to expand its membership in preparation for the great Restoration of Arts and Sciences of the World, which they called the Instauration.[1127] The Rosicrucians believed the arrival of the Golden Age of Aquarius would lead all men to embrace Righteousness.[1128]

A supernova reputedly occurs in *Cassiopeia* every three hundred years on average. Each new star that appears in *Cassiopeia* symbolizes the birth of a new Christ or *Child of Light* who will be manifest on earth.

People who received the Mysteries and put Righteousness into full practice showed the illumination of Joy in their faces. This was a *Crown of Light*. Josephus wrote that the reward for a righteous life:[1129]

> *… is not silver or gold; it is not a garland of olive branches or of small age, nor any sign of commendation; but every good man … shall come into being again, and at a certain revolution of things shall receive a better life than they had enjoyed before.*

The Rosicrucian sign of this *Crown of Light* was the letter *A* given twice as *AA*. It derived both from the double A star formation in *Cassiopeia* and from Apollo's cry at the death of *Hyacinth*: *Ai, Ai* (see Appendix 4).

The twin *AA* especially represents Circe’s sacred island named after Apollo’s cry, *Aiaìe* or *Aeaea*. There she granted men the Wisdom of initiation and symbolically turned them into pigs. The island of *Aiaìe* appears to represent the *Aj* people’s land (*aìe*). The *Rig-Veda* mentions the *Aj*, who are also known as the ancient Hyperborean cult of Apollo that came from *Airyana Vaêjo* (or *Airyana Aejo*) and settled in Britain.[1130]

Less compelling perhaps, *AA* also suggests the *Achaeans* and *Argeioi*, the ancient names of the Danaans.[1131] Furthermore, in the twin peaks of *AA*, we can also recognise the *KUR-KUR*, Sumer's sacred mountain, which we discussed in Chapter 5.[1132]

Full or partial inversion of the *AA* device as *VV* or *AV* concealed it with greater mystery. For example, in Shakespeare's overt drama of the sacred marriage, *Venus and Adonis*, the sacrificed Adonis' blood brings forth a blood red flower, very similar to the purple flower of *Hyacinth*.[1133] Although a discus kills Hyacinth and a boar kills Adonis on Mount Lebanon, they represent the same individual. The *AV* combination, when superimposed, becomes the six-pointed Christ-star, which is the sign of a Master and symbol of a Freemason.[1134]

The Rosicrucians often showed the AA device as a name such as Adriano de Armado in Shakespeare's *Love's Labours Lost*. A beautiful silk embroidery of Anna Austin's funerary urn hangs in the hallway at Woodlawn Plantation, Virginia, the home of George Washington's nephew Lawrence Lewis and Nelly Custis Lewis, George Washington's foster granddaughter. The urn for this unknown woman with initials AA bears the date November 11, 1797, age 56 years. A Masonic soldier and his lady in white stand by. The woman in white is a classic white goddess. Such was the skill of the embroiderer that she disappears entirely in the reflection of a mirror.

Adepts of the *AA* figuratively slice their crown to open the spiritual pole of the human to heaven, in the same way as the discus scalped *Hyacinth*.[1135] This represents the unlimited and visual experience of boundless light and a knowledge that God is beyond understanding.[1136] To achieve this, a hairdresser arranges a square coiffure, which enables the release of spiritual consciousness through two small openings in the crown of the skull called the *parietal foramina* (see Appendix 7).[1137] A symbolic cap protects the shaven head and is a sign of the celestial vault. The cap is similar to *Pallas Athena*'s glorious helmet or crown of light that is *God's Countenance, God's Word or Life*.[1138]

In the same way, the ancient Jewish *Phrygian Cap* or conical cap of Hades, which usually denoted a person of Anatolian or Persian origin, has always been the Indo-Hittite sign of an initiate and protective talisman against ritual slaughter.[1139] The earliest mythical wearer was *Perseus* (or *Ptersus*) who reputedly brought *initiation and magic* to Persia, killed the Gorgon *Medusa* and founded the Magi to guard the *sacred immortal*

*fire*.[1140] Red Phrygian caps signified liberty in the French Revolution and the wearer was highly regarded as a true revolutionary.

In the next chapter, we shall see how Freemasonry and Rosicrucianism prospered, while the Knights Templar apparently lost touch with the fine line between esotericism and heresy. The Roman Catholic Church accepted the former. It even incorporated it into its *living church* rituals. The latter included the notorious Arabic grimoire magia, necromancy and a mélange of Gnostic sexual practices.

# Chapter 18 Architecture, Freemasonry & Knights Templar

The most ancient architect known to the world is Imhotep of Egypt.[1141] He was Chief Minister to Pharaoh Djoser who reigned from 2630BCE to 2611BCE. Sekhemet, who reigned in 2603BCE, last mentions him. Imhotep, also called *Imouthes*, had a number of great titles. He was *Seal Bearer* or *Grand Vizier*, *High Priest of Heliopolis*, Chief *Lector Speaker or Evangelist Priest*, *Director of the Great Mansion* and *Architect of Saqqara and Edfu*. Later the Triad of Memphis deified him as the Son of God to replace Nefertum, the son of Ptah.

It was in Imhotep's day that the Heliopolian cult of Amun established the primary philosophies of Old Kingdom Egypt. They formalized these philosophies in the *Pyramid Texts*, so-called because pharaohs of the fifth and sixth dynasties wrote them in seven pyramids. These dynasties existed in the period 2800BCE to 2470BCE.

The Egyptians raised Temples to Imhotep in Memphis and in Philae, on the Island of Elephantine. The Greeks subsequently worshipped him as Asclepius, the god of medicine and the son of Apollo. The great Imhotep is still highly regarded by the medical profession.

The only other mortal to share the divinity of Imhotep was a sage of the eighteenth dynasty called Amen Hetep Son of Hapu. His cult shared a healing shrine with Imhotep at the Funerary Temple of Queen Hatshepsut in 1470BCE. This was located at Deir El Bahri in the Western Desert near Thebes. It operated until Christian times.

Amen Hetep Son of Hapu was Chief of Works under Amenhotep III.[1142] He moved mountains of quartzite to erect the colossal monuments of Amenhotep III. These included the Colossi of Memnon, which are two great images of the seated Amenhotep III carved from the fine reddish sandstone of Gebel el-Ahmar. They are still at Luxor, near the road to the western desert. These statues are all that is left of Amenhotep III's mortuary temple, the largest in Thebes. Amen Hetep Son of Hapu is also famous for constructing a complex of funerary Temples under the cliffs of Western Thebes.

Freemasons have their own rudimentary chronology of Egypt, which records chief builders back to 970BCE.[1143] An ancient stonemason inscribed it in the Wadi Hammamat in 580BCE. It rivals the king lists of Manetho in importance, comparing the earliest chief builder to Imhotep.

Great and pious architects such as Imhotep and Amenhotep Son of Hapu are prominent archetypes for Freemasonry's Hiram Abiff. Tradition holds that Hiram Abiff was a member of a secret society of master builders known as the *Dionysian Artificers*. The *Artificers* appeared around one thousand BCE to erect King Solomon's Temple. From a base in Lebedos, they established builders' lodges in all Mediterranean lands, Syria, Persia and India.[1144] In Persia, Cambyses gave them great marks of favour.[1145] In Rome, the *Dionysian Artificers* became a branch of the Roman Collegia.

The archetypal Hiram Abiff was a Grand Master of this noble order of builders, which took its name from the Greek God *Dionysis*. The builders were organized into lodges, claimed to possess secret knowledge and dedicated themselves to help the poor.[1146] The rose is an important Dionysian symbol and the *Rosalia* was one of their most important ceremonies.[1147] The *Dionysian Artificers* likened man to a rough ashlar. Reason could fashion rude material into a perfectly square stone, the symbol of God. Thus fashioned, each man became part of the living and Eternal Temple, without the sound of a hammer. All ashlars, or squared stones, represent God.

As noted in Chapter 9, the *Dionysian Artificers* who settled in Israel reputedly founded the *Cassidens* or *Assideans* who later became the *Chassidim*.[1148] According to Philo and Josephus, the *Cassidens* joined with the *Essenes*.[1149] Both the *Cassidens* and *Essenes* disallowed women to their assemblies.

The *Dionysian Artificers* were perhaps associated with the great *Ionians* who built the Temple of Diana at Ephesus in the eleventh century BCE. This temple was one of the Seven Wonders of the World. The *Dorians* similarly built the Temple of Apollo at Tripoli.

At Marmaria, one and a half kilometers from Delphi, on the slopes of Mt Parnassus, are three *precious ornaments* also reputedly built by the *Dionysian Artificers*.[1150] These are two small Doric Temples and the famous *Tholos* of Delphi. The older of the two small temples is known as the *Treasury of Massalia* and dates from about 530BCE when the Python Priestesses moved around the hill from Delphi. Traditionally the Priestesses buried a young warrior under the temple threshold.[1151] Freemasons may recognize this practice.

Chapter 5 showed that the name *Treasury* was usually an alias for a Temple of melissae priestesses. The *Treasury of Massalia* was one of the finest examples of Ionic architecture in Greece with *spirals* and

*astragals* on its walls of *Parian marble*. The two columns at its entrance were Ionic. Palm leaves, the symbol of life, curved curiously downwards to decorate their capitals. This type of embellishment became the *Aeolic* style. It reflects that Priestesses of Delphi worshipped only the Fates of Birth and Death.[1152]

Close by is the exquisite circular *Tholos* designed by Theodorus in the fourth century BCE. It was Doric, built from *Pentelic marble*. Twenty Doric columns once stood around the exterior. The wall and molded podium of the *Tholos* are of *Eleusian marble*. They support a labyrinth of ten Corinthian columns. Two interlocking spiral S shaped staircases may have existed inside columns, similar to the Mycenaean Treasury of Atreus and the Temple of Apollo at Didyma. The great Chateau Chambord in the Loire Valley in France, thought to be the work of Leonardo da Vinci, includes a magnificent intertwining staircase of this type.

The *Tholos* of Delphi is similar to images painted in frescoes of Pompeii. Bedroom B of the Villa of the Mysteries and Bedroom M of the Villa of Publius Fannius Synistor, at nearby Boscoreale, both show the mysterious *Tholos*, partially concealed from view by a veil.[1153] We shall have more to say of the *Tholos* and its enigmatic labyrinth of columns later in this chapter.

It is interesting to note that all three societies of architecture and building, the *Ionians*, *Dorians* and *Dionysian Artificers*, advocated generous acts of benevolence. They practiced this charity along with their architecture and building.[1154] These groups were the archetypal forerunners of the Rosicrucians.

Numa Pompilius, later called Pontifex Maximus, first constituted the *Roman Collegia* in 703BCE.[1155] Masonic tradition holds that Caesar Augustus, the first Emperor of Rome from 27BCE to 14CE, was a patron of Masons and Grand Master of the *Roman College of Architects*.[1156] He oversaw the Roman innovation of a new architectural order, the Composite Order, which was first apparent in 19CE.[1157] Certainly, Caesar Augustus' boast that *he had found Rome brick and left it marble* shows his high regard for architecture.

Historians know Caesar Augustus as Octavian, although his name was originally Gaius Octavius. Later he became Gaius Julius Caesar because he was the grand nephew of Julius Caesar and succeeded him. Julius Caesar claimed descent to the twin boys Romulus and Remus who founded of Rome. They were the offspring of the pious Trojan Aeneas, a

prince of the royal house of Assaracus, who bought the sacred porpoise-ivory Palladium of the porpoise cult to Rome where the Vestal Virgins' guarded it.[1158] The legendary Palladium was a legless object, three cubits high, made by Athene in memory of her dead playmate Pallas.[1159] Athene originally set the Palladium beside Zeus' throne on Mount Olympus. However, when Electra violated it with her touch, Athene violently cast it to earth.

Aeneas was the son of the Goddess Aphrodite and Anchises, King of the Dardanians and grandson of Ilus.[1160] The Arcadians and Trojans built shrines to Anchises as the god Adonis who was born from a myrrh-tree.[1161] As we saw with Tamar's *Palm in the Valley of Oddy* in Chapter 15, the drops of gum shed by the myrrh tree were the tears shed for Adonis who was born from the tree.[1162]

Ovid tells the same story of a father incestuously copulating with his daughter, Myrrah, albeit unbeknownst to him.[1163] There are many stories of father-daughter incest to prolong the dynasty. In the Israelite context, the daughters of Lot lay with him at Zoar.[1164] Similarly, Judah lay with his daughter Tamar.[1165] A Midrashim suggests that God assisted their incest.[1166]

Like Horus, Aeneas was the Son of God. Both Julius Caesar and Caesar Augustus claimed descent from him.[1167] The myth of Aeneas became very important to the Rosicrucians in the seventeenth century. As previously mentioned, he is one of the *nine noble warriors*. Frederick II decorated his bedchamber at Sans Souci with esoteric reliefs of Julius Caesar and Augustus.

Diocletian, Emperor from 284 to 305CE, endeavored to suppress Christianity, yet was lenient on the *Roman Collegia* despite many members being Christians.[1168] Nevertheless, he martyred four aristocratic patrons of architecture, called the *Quatuor Coronati*, together with four sculptor masons and an apprentice. Their emblems were the saw, hammer-mallet, compasses and square, cube, plummet, circle and level. These were the same emblems revered by the *Roman Collegia* and the mysterious *Magistri Comacini*. A member of the *Roman Collegia* called Vitruvius noted that those who wore the leather apron of the craft reserved the inner mysteries.[1169]

The fall of the Roman Empire was to lead to a dramatic loss of *Collegia* skills. Vitruvius described how the Romans had made extensive use of cement and even hydraulic lime and silicate mortars that could set underwater.[1170] The magnificent dome of the Pantheon built in 110CE

still stands testament to their great achievement in building technology. In contrast, the great cathedrals and public buildings of Cologne, Milan, Bologna and Seville used porous sandstone. Time has proven this material inadequate and these cathedrals now require extensive waterproofing and repair. It is surprising to most architects and engineers that the Roman's knowledge of cement and admixes was lost until the invention of Portland cement in England in the eighteenth century CE.

The same catastrophic loss of skills occurred in glazes and glass making. Vitruvius tells us of the chemically complex color, Egyptian Blue, invented by the Egyptians before two thousand five hundred BCE.[1171] The Greeks, Romans and citizens of Pompeii enjoyed it. Rabbis once died the tassels of their tallith this blue. To this day, their tassels remain white because of its loss.

Egyptian Blue was lost to civilization at the time of the barbarian invasions of Rome in 410CE, only to be rediscovered in the nineteenth century. It joined another rediscovered color, the royal *Purple of Cassius*, found again in 1685. Andreas Cassius precipitated gold, stannous and stannic chlorides with an alkali to obtain the famous glass colorant called the *Purple of Cassius*. Heating a mixture of antimony trisulphide, iron, mercury (Hg) and copper produced the violet *Purple of Cassia*.

The skills and functions of the *Magistri Comacini* appear to derive from Brotherhoods, such as the *Sarmoung Brotherhood*, that we might call *Mages of Commagene*.[1172] Their involvement in the building of the great cathedrals of France seems to have had its genesis in the visit of Louis VII to Palestine during the Second Crusade in 1147CE. Shortly after his visit, the King adopted the *Fleur-de-Lys* as both his personal heraldic device and the Royal Coat of Arms of France.[1173]

The *Fleur-de-Lys* derives its name from the flower *Fleur-de-Luce*. It is the sacred narcissus or *leirion* used in the ancient wreaths of Demeter and Persephone.[1174] It is the same flower that Gabriel gives to Mary signifying that a new king would emerge from her womb.

The *Fleur-de-Luce* is the striking *Nazareth Iris* or death flower of the group *Oncocyclus*.[1175] St Bernard originally translated the word *Nazarene* as *branch of the vine*. Traditionally it means any lilac colored flower such as the lilac, iris, crocus or even a rose. It is the ultimate lilac or purple color that symbolizes Horus and the Philosophers' Stone.

A further intrigue in the mystery of the French cathedrals is that the *Fleur-de-Lys* astrologically corresponds to the sheaf of wheat in the constellation of Virgo. The constellation of Virgo provides an uncanny

celestial map for the terrestrial layout of the great Gothic Notre-Dame cathedrals in northern France. [1176] These are Rouen, Chartres, Laon, and Reims etc. In this pattern the most important cathedral in France, Reims, represents the star Spica. It therefore symbolizes the *Fleur-de-Lys* in particular.

In another surprising coincidence, the pyramids of Giza form the map of Orion over an area twenty kilometers by ten kilometers. However, the French Virgo is on a very much grander scale of two hundred and ten kilometers by one hundred and sixty kilometers. Nevertheless, both seem to express in tangible form the much clichéd dictum from the *Emerald Tablet of Hermes as above, so below*. The Virgo plan in France may either exist by chance or have been constructed to such a scale because Louis VII shared the expectancy that the next Messiah would be French and of royal blood.[1177] His adoption of the *Fleur-de-Lys* seems to confirm this and we shall see how poignant this was to be.

Architects and stonemasons of the Magistri Comacini built the great Gothic cathedrals with a previously unheard of range of structural designs and construction skills. They taught the secrets of sacred geometry and construction based on the equilateral triangle of the pointed arch, called the *ogive*, which was the upper half of a *vesica piscis*.[1178] The structural innovations developed in the Paris basin between 1140 and 1240 were unparalleled until the invention of reinforced concrete.

As we saw in the previous chapter, the ancient priests and mathematicians considered that the equilateral triangle embodied God. It was also the remarkable resolution of forces in construction that enabled the lightweight and soaring arches of the Gothic cathedrals. Knocking an equilateral triangle of bricks from a wall without compromising stability is elementary building theory today. Yet, the secret of building lightweight edifices to God, using the *ogive* principle of God, was enormously exciting to mediaeval architects. It embodied the glorious meeting of form and function. St Bernard marveled that God was *length, width, height and depth* and decreed that in his cathedrals *there must be no decoration, only proportion*.[1179] Gothic principles were certainly austere in the sense of being devoid of decoration. Yet, the new use of light in the upper sections of the cathedrals coupled with slender, logical proportions, based on the Golden Ratio, provided a delight for the senses.[1180]

Simple trigonometry in Appendix 8 shows why the Knights Templar were distinguished by the *Cross Patteé* to mark their austere role as Knights of the Perfect Pyramid and Golden Ratio. St Bernard saw the Knights Templar as icons of mathematical perfection, replication and the womb of living Church regeneration.

Geometry in architecture triumphed with the creation of spectacular height and roof spans, only limited by the compressive strength of the building materials available. This found its zenith at Beauvias Cathedral, which has a nave ceiling height at the keystone of forty-eight meters compared to thirty-two meters in Paris and thirty-six meters at Chartres.[1181] Due to repeated compressive failure in the stone foundations, the nave at Beauvias was never completed. After encountering this limit, the architects of God turned to their newly discovered dimension of expression, natural light, and increased window size. Their objective was to create a thin pillar shell, as found at Saint-Denis and Sainte-Chappelle. Saint-Denis is the true diaphanous cradle of the Gothic style.

St Bernard motivated his ecclesiastical workforce by declaring that *work is prayer*.[1182] The Gothic cathedrals erected by this practical *prayer* became the magnificent *New Jerusalem*, rebuilt everywhere in Europe.[1183] After St Bernard's discoveries were incorporated into the great cathedrals, the Church rapidly lost interest in Jerusalem itself. With the discoveries of the Melchizedek knights safely hoarded away, even St Bernard never saw the need to visit Jerusalem. Quite pointedly, he asserted that Cistercian monks need only travel to Clairvaux Abbey where:[1184]

> *Even now he stands in the courts of Jerusalem … but not of that earthly Jerusalem to which Mount Sinai in Arabia is joined, and which is in bondage with her children, but of that free Jerusalem which is above and the mother of us all. And this, if you want to know, is Clairvaux. She is the Jerusalem united to the one in heaven by whole-hearted devotion, by conformity of life and by a certain spiritual affinity.*

The architect brethren of St Bernard's cathedral builders, the *Magistri Comacini*, honored the martyrs Hiram Abiff and the Quatuor Coronati. Their meeting rooms were *loggia* and their symbols included King Solomon's knot and the interwoven cord of eternity. They held that King Solomon had given them a Charge and incorporated them fraternally in the precincts of his Temple.

The *Enfants de Solomon* or *Children of Solomon* was part of the operational wing of the *Magistri Comacini*.[1185] This is the same building group as the *Sons of Solomon*, an alternate designation of the *Dionysian Artificers*. After the suppression of the Knights Templar, the *Sons of Solomon* was considered clear of ill doing and became the *Foreign Companions of the Devoir de Salomon*.[1186] In the nineteenth century they were renamed *Les Companions des Devoirs du Tour de France*.[1187]

The *Magistri Comacini* was in existence at least as early as 643CE when given privileges by the King of Lombard.[1188] Legend suggests that they lived on a fortified island in Lake Como that is now a ruin.[1189] As Lake Como today has only one island and it is a swampy mudflat, the island may now be part of the shoreline.

It is most likely that Sir Christopher Wren referred to the *Magistri Comacini* when he remarked:[1190]

> *The Italians (among which were yet some Greek refugees), and with them French, German and Flemings, joined into a Fraternity of Architects, procuring Papal Bulls for their Encouragement and particular Privileges; they stiled themselves Freemasons, and ranged from one nation to another as they found Churches to be built.*

The Papal Bulls alluded to by Wren are unknown and quite probably just part of the extensive folklore of the *Magistri Comacini*. They were active in Ravenna and Venice, although these cities show little evidence of the Romantic style. Ravenna is primarily Byzantine and Venice is Arabic without a single Romantic building.

The construction arm of the *Magistri Comacini*, called the *Compagnonnage*, worked under Cistercian Masons and Knights Templar Master Masons called *Fratres Solomonis* to build the great cathedrals of France.[1191] The *Compagnonnage* first congregated in 1194CE to build Chartres Cathedral after a major fire. It took a mere twenty-six years to complete the great new cathedral of Chartres. Their construction philosophy was integrally associated with alchemy. Carved reliefs in Chartres and the other Notre-Dame Cathedrals of Paris, Reims, Amiens and Bourges graphically symbolize the steps of the alchemical process.[1192]

In an immense accomplishment for the era, the *Compagnonnage* went on to build over one hundred and fifty monumental buildings in just one hundred years. At the time of Chartres, nearly twenty cathedrals of the same scale were simultaneously under construction in northern

France.[1193] An impressive two thousand seven hundred churches, chapels and cathedrals were finished in the Paris basin alone during the century from 1140CE to 1240CE.[1194] The limestone Paris basin contains over ninety percent of all the early Gothic churches.

According to the Venerable Bede, who lived from 673CE to 735CE, the *Magistri Comacini* reached Anglo-Saxon England where they built a church in Northumbria.[1195] However, there was an even earlier tradition of Masonic guilds in third century England when the martyr St Alban commenced the building of abbeys.[1196] Around 935CE, Athelstan King of Wessex called an assembly of Masons at York and issued them with a charge.

Some historians believe that at this time, ancient teacher of the arts, the Culdees, controlled the Masonic Collegia in York, Kilwinning, Melrose, and Aberdeen. An old Scottish tradition suggests that this Syriac Christian or Culdee heresy was preserved in Scotland and survived for some centuries after the Knights Templar suppression.[1197]

These early efforts aside, it is likely that the main migration of the *Compagnonnage* building guilds into Britain was subsequent to the 1066CE Norman Conquest when they constructed Melrose Abbey and six other abbeys and churches in Scotland. These masons brought with them the basis of today's Craft Freemasonry, but this was to be developed and fashioned in a unique context.[1198]

Although the *Compagnonnage* masons were nominally Christian, they carved a strange profusion of symbols into nearly all pre-Reformation Churches. The Reformation in England commenced about 1534 when Henry VIII prevailed upon Parliament to appoint the king and his successors to be the supreme head of the Church of England. Between 1536 and 1539, Henry VIII suppressed the Roman Catholic monasteries and seized their property.

Over six hundred pre-Reformation churches throughout England, Ireland, Spain and France contain images of the Green Man and Sheela-na-gig carved in stone.[1199] The Green Man has always symbolized a vegetation god but he is not a happy character.[1200] The Greeks showed him as Tantalus dressed in fruit-hung boughs, in agony from flogging and horror-stricken by fear of drowning or immolation on a pyre.[1201] The Balkans flung their Green Man, whom they called *Green George* into a river as a *pharmacos* or scapegoat. People of Normandy ducked, beat and burned him at their mid-summer bonfire.[1202]

The Green Man's image as the male counterpart in *rose logic* is less recognized. He is St Bernard's *branch of the vine*. Each year the immortal sacrificial king consummates a sacred marriage with the goddess of Wisdom who becomes his wife. He then dies, is resurrected and one year later consummates the sacred marriage again.[1203]

As we found with the rose, the goat, honey and the dragon, similar images often have two quite different interpretations. This is the case even with the Sheela-na-gig. Her confronting vulva is ascetic and oracular. The Afro-Asiatic sacrificial king ritual involves death brought by the Goddess Demeter, also known as Hecate and Danaë. Demeter is the barley Goddess of the witches. In Britain, a white horse often symbolizes her in the open countryside.

Before we turn to the Sheela-na-gig in particular, we need to review the practices of the Triple Goddess. At Marmaria, near Delphi, archeologists have discovered that the ancient female rites involved vulva imagery. They found gold statues of women with their faces and genitals combined. The priestesses hid these statues in the floor of the *Tholos*, a stone circle rotunda dedicated to the Barley Mother at *Temple of Demeter*. We investigated the architecture of the site earlier in this chapter.

The grim purpose of the grotesque statues discovered in the *Tholos* was to equate the right of the Goddess to bring both birth and death. The cat is a quintessential representation of a witch, and the particular symbol of the Barley goddess. The cat characterizes the dual right of birth and death because it mates openly and will devour its young.[1204] In some modern shops that sell esoteric items, one may see statues of cats with bloody mouths.

A similar college of priestesses to that at Marmaria operated at Iolcus, the chief port of Southern Thessaly. This college demonstrated the continuum of the relationship between the priestesses and witches because its fifty priestesses maintained a close affinity with the Scottish witch cult.[1205]

The *Sanctuary of Athena* lies near the *Temple of Demeter* on the *hill of females* at Marmaria. At the *Sanctuary of Athena*, kings contributed enormous wealth to the Python Priestesses of Demeter and were safe in the knowledge that the Goddess' priestesses would not demand their death in exchange for orgiastic favors. Instead, the priestesses sacrificed a male child each year of a king's reign.[1206] The ancient Greek practice of deserting unwanted children, leaving them on

hillsides to die from exposure to the elements, probably provided many of the innocent victims.

Child surrogates, now called interrex, extended the period between the sacrifice of a mature male from one year to five, then to seven and eight years.[1207] The priestess' euphemistic analogy for a male sacrificial victim was a piglet known as *kolabros*, which derived from the double meaning of a *pig*. The pig was the sacred son and lover. He related to the Goddess in her guise of a sow. In Thrace, the priestesses performed the bloodthirsty dance called the *kolabros* on the skulls of their victims. Kali performed the same dance in India.

Apollo destroyed the Python at Delphi but retained the Python Priestesses. This legend, and another of the attempted rape of Daphne *the bloody one*, seems to record the capture of the Delphic shrine by the Achaeans in the thirteenth century BCE.[1208] This ended the tradition of royal sacrifices.[1209] Legend said that Apollo tamed the priestess' wild frenzy and led them in formal and decorous dances.[1210] When the Dorians returned, two hundred years later, patrilineal genealogy had replaced matrilineal.[1211] A prince no longer left the house of his father to marry a foreign princess, the princess came to him. Although the Mother Goddess rite continued, it was without the overt sacrifice of men.

The image of the pig, hog or boar remained an icon of *resurrection in Wisdom* long after the time of the Python Priestesses. Ovid writes that Diana transformed Actaeon into a boar after he gained knowledge of her.[1212] Ovid's Circe mixed an *Oimellas* of Wisdom to turn her visitors into swine at her palace on the island of *Aiaie*.[1213] It was a brew of barley, honey, strong wine, creamy curds and secret essences. The hog was the symbol of the initiate at Pompeii, as shown in the fresco above. Sir Francis Bacon also adopted the hog or boar as his symbol of Wisdom.

Originally the Afro-Asiatic sacrificial king ritual required the death and rebirth of the leader or king, so the land would be fertile. Medea, for example, renewed the old king Aeson:[1214]

*…She bade bring out*
*The old exhausted king, and with a spell*
*Charmed him to deepest sleep and laid his body,*
*Lifeless it seemed, stretched on a bed of herbs*
*… Meanwhile within the deep bronze cauldron, white*
*With bubbling froth, the rich elixir boils.*
*Roots from the vales of Thessaly and seeds*



**Kids entering and two Boars, representing the Sacred king and his Tanist escaping from the Maze & the Eleusis or Arrival of the Divine Child carried by Shepherds**
**Fresco from the *House of the Tragic Poet,* Pompeii[1215]  The scene also represents Circe's palace on *Aiaìe*.**

*And flowers she seethes therein and bitter juices,*
*With gem-stones from the farthest Orient …*
*… And behold!*
*The old dry stick that stirred the bubbling brew*
*Grew green and suddenly burst into leaf,*
*And all at once was laden with fat olives;*
*And where the froth flowed over from the pot*
*And the hot drops spattered the ground beneath,*
*Fair springtime bloomed again, and everywhere*
*Flowers of the meadow sprang and pasture sweet.*
*And seeing this Medea drew her blade*
*And slit the old king's throat and let the blood*
*Run out and filled his veins and arteries*
*With her elixir; and when Aeson drank;*
*Through wound and lips, at once his hair and beard,*
*White for long years, regained their raven hue;*
*His wizened pallor, vanquished, fled away*
*And firm new flesh his sunken wrinkles filled,*
*And all his limbs were sleek and proud and strong.*
*Then Aeson woke and marveled as he saw*
*His prime restored of forty years before.*

As we have seen, the herding, protein-eating Indo-Hittites saw little merit in the Mother Goddess' analogy of male sacrifice. Under pressure of change at Delphi, the king sacrifice became the sacrifice of any male. Later a male child became a live sacrifice or *sparagmos* in the Mysteries of Demeter.[1216]

Euripides' fifth century BCE play *Medea* tells of the return of Goddess worship to Athens and the inception of child sacrifice in response to desertion of the Mother Goddess religion by Jason:[1217]

*Men say that women cannot be good at anything, therefore I will excel at wickedness .. A women gives life to her children, it is her right to take it away.*

Medea's expulsion, from Corinth and then from Athens, refers to the Hellenic suppression of her Triple Goddess cult.[1218]

Philomela, the sister of Queen Procne, participated in a sacred marriage with King Tereus. Queen Procne later learnt of the affair and sought vengeance. As Hecate, she killed her son rather than the king:[1219]

*… As Procne spoke, her son*
*Itys, approached – she knew what she could do!*

*Looking at him with ruthless eyes, she said*
*"You're so like your father!" and she planned*
*In silent rage a deed of tragedy.*
*… She struck him with a knife*
*Below his ribs, and never even looked*
*Away; one wound sufficed to seal his fate.*
*And Philomela slit his throat. Alive,*
*And breathing still, they carved and jointed him,*
*And cooked the parts; some bubbled in a pan,*
*Some hissed on spits; the closet swam with blood.*
*… In rushes Philomela,*
*Just as she is, that frantic butchery*
*Still spattered in her hair, and throws the head*
*Of Itys, bleeding, in his father's face.*

In child sacrifice, the priestesses castrated a boy, tore him apart and consumed him in a Eucharist called the *omophagia*. Later, the priestesses baked his blood in baked barley cakes and ate the cakes in honour of the Barley Goddess.[1220] This is the esoteric meaning of barley cakes.

Blood also anointed the Earth Priestess' *omphalos* stone. This was a *navel shrine* of the Earth Mother with the spiral python motif of immortality.[1221] It symbolized both the umbilical tie to the earth and resurrection for the sacrificial king. Rosettes, the ancient symbol of sacred marriage and royal resurrection, decorated the *omphalos.* The Priestesses constantly anointed it with blood and oil mixed with strands of woven wool.[1222]

Both the city of Delphi and the influence of the priestesses at the *Temple of Demeter* declined after the Sacred Wars of 529BCE to 338BCE. The Gauls finally destroyed the Temple in 279BCE.

Yet, the practices of Triple Goddess worship were entrenched elsewhere in Europe and horrifying myths continued to circulate. While the Indo-Hittite invasions of Greece stopped the practice of male sacrifice, the Goddess Demeter's ensuing hostility to children demanded constant, covert appeasement.

In the old myths of Europe, the male oak god Janus saved children from the witch Demeter.[1223] He was the oaken door of strength and security. Another name for Demeter was Cardea. If she penetrated beyond the Oak-king, *the door*, she would steal the children to drink their blood.[1224] This *Hansel and Gretel* factor, now presented as mere fairytale,

is still the most entrenched, pernicious and feared aspect of witch ceremonies up until the present day. Modern witches will still talk of stealing blood for their barley cakes from the pierced finger of a child.

The Triple Goddess has constantly been with us, even if not immediately recognizable. Ludwig van Beethoven praised her in his triumphal Symphony No 9, Opus 125 *Choral*, dedicated to King Friedrich Wilhelm III of Prussia.

Beethoven composed this magnificent testimonial intermittently between 1792 and 1824. He was deaf by the time of its first performance in Vienna on 7 May 1824. In reaching the words *Tochter of Elysium*, the orchestra assumes *moestoso* and *triple time* for the crowning choral *Finale*, afterwards resuming common time. Elysium is Hera's apple orchard on Mount Atlas, guarded by the Hesperides.[1225] The words of the *Finale* praise the Triple Goddess while longingly searching for the lost Father:

*Joy, fair spark of the gods,*
*Daughter of Elysium,*
*Drunk with fiery rapture, Goddess,*
*We approach thy shrine!*
*Thy magic reunites those*
*Whom stern custom has parted;*
*All men will become brothers.*
*Under thy gentle wing.*
*May he who has had the fortune*
*To gain a true friend*
*And he who has won a noble wife*
*Join in our jubilation!*
*Yes, even if he calls but one soul*
*His own in all the world.*
*But he who has failed in this*
*Must steal away alone and in tears*
*All the world's creatures*
*Draw joy from nature's breast;*
*Both the good and the evil*
*Follow her rose-strewn path.*
*She gave us kisses and wine*
*And a friend loyal unto death;*
*She gave lust for life to the lowliest,*
*And the Cherub stands before God.*

***Tenor and Choir***

*Joyously, as his suns speed*
*Through Heaven's glorious order,*
*Hasten, Brothers, on your way,*
*Exulting as a knight in victory.*

***Choir***

*Joy, fair spark of the gods,*
*Daughter of Elysium,*
*Drunk with fiery rapture, Goddess,*
*We approach thy shrine!*
*Thy magic reunites those*
*Whom stern custom has parted;*
*All men will become brothers*
*Under thy gentle wing*
*Be embraced, Millions!*
*Take this kiss for all the world!*
*Brothers, surely a loving Father*
*Dwells above the canopy of stars.*
*Do you sink before him, Millions?*
*World, do you sense your Creator?*
*Seek him then beyond the stars!*
*He must dwell beyond the stars.*

Chapter 15 mentioned that the singer Madonna emulated the Triple Goddess in *Ariadne's castle of Light* at the *Corona Borealis.*

There are many other examples of the warm reception of the triple Goddess on the pop hit parade. In memory of Princess Diana, Sony Entertainment released an official compact disk of her favorite songs entitled Di*ana, Princess of Wales – Tribute*. It included a hugely popular song of praise to the Mother Goddess, *Hymn to Her,* by lead singer Chrissie Hynde and the Pretenders:[1226]

*Let me inside you, into your room*
*I've heard it's lined with the things you don't show.*
*Lay me beside you, down on the floor*
*I've been your lover from the womb to the tomb*
*I dress as your daughter, when the moon becomes round.*
*You be my mother, when everything's gone.*

*And she will always carry on.*
*Something is lost but something is found*
*They will keep on speaking her name.*

*Some things change, some stay the same.*
*Keep beckoning to me, from behind that close door.*
*The maid and the mother, and the crone that's grown old.*
*I hear your voice coming out of that hole.*
*I listen to you and I want some more.*
*I listen to you and I want some more*
*And she will always carry on.*
*Something is lost but something is found*
*Let me inside you*
*Lay me beside you*
*I dress as your daughter*
*And she will always carry on.*
*Something is lost but something is found.*

We can now turn to the *Sheela-na-gig*. Masons often carved this crudely pornographic representation of an ugly, naked female figure displaying her genitals in churches. It immediately suggests the pagan carnality of the Mother Goddess. Even more offensive, erotic carvings depict monks and priests performing homosexual acts, wearing the heads of animals and in sexual poses with wanton young girls. In the hallowed chamber, such pornographic lampooning of the Church and its clergy is highly incongruous.

Together with the Green Man, the presence of Sheela-na-gig would seem convincing evidence that the Church is little more than a pagan hall for the sacrificial king ritual. Yet, here once more, all is not as it seems. While these images do reveal a sharpened perception of the Church building as a *womb*, the Sheela-na-gig is remarkably specific to Indian yogic Tantrism in the same pre-Reformation period from at least seventh century CE to thirteenth century CE.

Despite its sacrificial king context in Christian Churches, the Sheela-na-gig is quite removed from the *Female*, Triple or Mother Goddess Demeter. It is more characteristically an Indo-Hittite icon for the ascetic yogi practice of vulva worship called *stripuja*.[1227] Exaggerated ugliness of the female form deliberately reinforces that the sole feature of concentration is the vulva and its oracular function.[1228] A Yogi adept would focus his eyes on the vulva and his mind on *Karma* or lust. The object was to achieve an ejaculation but with the semen remaining in the body. Yogis consider this to give an upward flow of sexual energy in the spinal-tree called the kundalini experience.[1229] Human life force flows up the spinal-tree to the head where human consciousness and divinity meet.

This meeting place is analogous to the altar in the church where the *Bread of Life* transubstantiates into God.

Wanton poses with young girls shown in the churches are similarly not of sexual indulgence but of abstinence and testing that formed part of the greater Mysteries (see Appendix 7). The skilled Initiate demonstrated that he could control his sexual urges even when in a position of power and arousal.[1230]

The Greater Mysteries held a similar test: seduction by the corporeal pleasures of life. A successful initiate would not divert from the true path of Wisdom:[1231]

> *I have never knowingly done wrong to any person; nor forgot the respect which I owe to my kind; nor even to myself without profound repentance. I have followed the lessons of the Stoic Socrates, and overrun the world in my exertions to attain more wisdom. After having assiduously listened to the Priests of this land of Egypt, I descended to the gloomy empire of the dead, and interrogated the illustrious shades, or otherwise collected their luminous sentiments; then I traversed the flames, combated and slew in his cavern the monster of darkness – the genie of evil. Then having ascended the course of a river by swimming, after climbing a ladder which sank under me, I arrived at a delicious place where beautiful women with naked breasts tendered me pledges of love. From thence I was conducted hither.*

The most learned French Masonic scholar of the nineteenth century, J-M Ragon, argued that this test of carnal desire was of the greatest antiquity and really the last degree of perfect initiation.[1232] The Freemasonic *Ancients* also preserved it as the most important element of their rituals.

A true Yogi can be perpetually stimulated over a long period and yet refrain from external ejaculation. He diverts sexual energy from the physical to the psychic plane. Homosexuality and bestiality were other ways to achieve the same sexual excitement while avoiding female physical contact and the risk of conception.[1233] Ritualized bestiality was also an advanced Yogi religious practice. The priests legitimized this practice with the legend that Shiva copulated with the female of each species to create the animal races.[1234]

From the profusion of these images in pre-Reformation churches, there is little doubt that the Roman Catholic Church understood and

approved of these esoteric meanings. They are wholly consistent with a priest's vow of celibacy.

Yet, there is an even more striking element built into the most sacred part of the Church. Professor Gregory Webb of Cambridge University was Secretary of the Royal Commission on Historical Monuments. He discovered that ninety percent of all pre-Reformation churches in Britain hid pagan fertility symbols such as the stone image of a phallus in the Christian altar.[1235] Professor Webb's discovery is extraordinary. The builders and ecclesiastics clearly had an overwhelming desire to model the Church as a *womb* at the instant of conception, as graphically embodied in Michelangelo's *Pieta.*

The philosophy of alchemy infused both the Church and Freemasonry over a long period. The operative lodges of stonemasons and glassmakers already had vestiges of alchemical beliefs from the *Compagnonnage.* The Rosicrucians added their knowledge to these beliefs.

This Rosicrucian model treated the sciences of alchemy and astronomy as its greatest practical secrets. The Rosicrucians had sprung from the same fundamental hermetic tree but concentrated on a higher level of *perfection of the human spirit*, through the symbolism of *perfection in metals*, rather than the traditional *perfection of geometry, architecture and building* in Craft Freemasonry. These two groups parallel the twin roles of building and alchemy in the traditional sequences of the Lesser and Greater Mysteries. These were set out in some detail in the late Renaissance *Crata Repoa* (see Appendix 7), printed in Germany in 1770. It draws on earlier sources such as the *Ritual of Initiations* by Humberto Malhandrini, published in Venice in 1657.[1236]

English historians puzzled over the great French writers, especially the highly regarded *Ragon*, accepting both the *Crata Repoa* and *Initiation of Plato* as genuine when to English writers they appeared to be merely graceful fiction.[1237] However, in 1932 professor Amadeo Maiuri discovered the Oracle at Cuma in Italy, where the fabled Aneas come to consult his father in the Underworld.[1238] At nearby Baia, in 1967, Robert Paget and his friend Keith Jones discovered the great Underworld stage of Homer's Odyssey, Orpheus & Eurydice and Vergil's Fourth Eclogue.[1239] This was a complex of tunnels 880 feet long and 140 feet below the surface of the ground.[1240] The River Styx is integral to the

whole plan. It is potable water fed from underground streams and required a boat journey with the ferryman Charon.

The connection between Homer and the Baian Oracle is strong. Strabo wrote that Baia took its name from Baius, one of the companions of Odysseus.[1241] The Anead describes Aneas' visit to the Oracle to consult his dead father. In the Oracle there is writing identifying the place as Illium (Troy) with a prayer to Hera and a niche, which contained a mason's plumbob.

The mistaken idea, that an Egyptian priestly heritage is impossible, is best summed-up by the French Protestant critic Isaac Casaubon who disputed the idea of Egyptian priestly heritage in 1614. Casaubon argued that the Corpus Hermeticum was a derivative concept, as there were no references to it in other works with compellingly similar themes, such as Plato, Aristotle and the New Testament. Although his theory was widely embraced at that time, modern scholarship now regards Casaubon's logic as arrogant and faulty. Casaubon's chief deficiency was that he lacked positive evidence. He also made two erroneous assumptions regarding the important theme of Righteousness. Casaubon maintained such a theme could not be widely shared. He also assumed that no single chain of succession could preserve the theme of Righteousness over a long period. Modern scholars are now more inclined to accept the merit of Sir Flinders Petrie's argument that an Egyptian *prisca theologia* & *prisca sapientia* may date back at least to the period between the sixth and second centuries BCE.[1242]

The conversion of metallic gold to the Philosophers' Stone involves putrefaction, corruption, generation and ultimately perfection. Colors change from black to white, red and finally green. Color change is important symbolism in the Church, Freemasonry and in much of the Elizabethan Canon of English literature.

These color changes are particularly important in the higher degrees of Scottish Rite Freemasonry. Chevalier Andrew Michael Ramsay, Grand Orator of the Grand Lodge of France, foreshadowed the genesis of Scottish Rite Freemasonry.[1243] In a speech given on Charles Radclyffe's appointment as Grand Master in 1737, Ramsay outlined the rediscovery of Freemasonry by the Knights Templar. His speech anticipated renewed royal patronage by King Frederick II:[1244]

> *The word Freemason must therefore not be taken in a literal gross and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to*

*perfect the arts. They were not only skilful architects, desirous of consecrating their talents and goods to the construction of material Temples, but also religious and warrior Princes …*

Scottish Rite Freemasonry officially commenced at the Jesuit Chapter of Clermont, which existed from 1758 to 1764, although it traced three of its four degrees of *Harodim* at least as far back as 1688.[1245] This Chapter of Clermont, or Mount of Clerics, produced the first statutes of modern Knights Templar.[1246] The word *Heredom* is a French derivative of *Harodim*. It was a term used by the Comacini builders of London, meaning a *Master of the Builders of the Temple.*

According to the Roman Catholic Church, the Gaelic speaking Celtic Scots of Scotland's eastern Border country were Pelagian heretics.[1247] Pelagius was a Gaelic speaking Celtic from Strathclyde in 429 CE. St Jerome called him *a fat hound weighed down by Scottish porridge*. A precursor to Germany's Luther, Pelagius preached that demanding personal effort was the key to salvation, not a corrupt and morally lax Church. His libertarian concept of individual free will was at the core of all Mystery Religions that sought to make good men better by confronting them with their own mortality. In the Scottish Borders of the Dark Ages, the ancient doctrine compounded with Triple Goddess or *Virgin Worship*, in the form of a cult of Mary.[1248] This powerful cocktail underpinned the mysteries of the Knights Templar learned in the East.

There is an old Scottish tradition that the Knights Templar rescued a group of Syriac Christians from the Saracens. These Syriac Christians were disciples of the Rose Croix and claimed descent from the Essenes.[1249] The *Sepher Toldos Jeshu* recorded the tradition that Hugh de Payens learned the truth of Jesus and early Christianity from Theocletes, Grand-Pontiff of the Johanite sect's Order of the Temple. Theocletes designated Hugh de Payens as his successor.[1250] We looked at the Nazarene beliefs about Jesus in Chapter 10.

The Knights Templar called those initiated into higher Johanite mysteries Knights of Palestine. The Nazarenes of Basra in Persia still have a tradition that their glorious and wealthy Brothers in Malta and Europe will eventually restore the doctrine of their Prophet Iohanan (St John), the son of Lord Jordan, and eliminate from the hearts of humanity every other false teaching.[1251]

The Syriac Christians arrived at a mountain in Scotland called *Harodim* or *Heroden*, between the west and north of Scotland, 60 miles from Edinburgh.[1252]

Many believe this place was the island of Iona, known also as Hy, Icolmkill and Innes nan Druidhreah (Island of the Druids).[1253] The Celts worshipped on Iona from ancient times. In 717CE, the Culdees of Ireland inhabited the island.

In 1784, some French Freemasons wrote to their English brethren enquiring whether the Hebredian island, where the Culdees practised their rites, was the same as the Island of Mull where Pierre d'Aumont and seven other Knights Templar had landed. They asked: *It concerns us to know if there really exists in the island of Mull, formerly Melrose ... in the North of Scotland, a Mount Heredom, or if it does not exist.* In reply General Rainsford, referred them to the words *Har Adonai*, which means the Mount of God.[1254] The Mount of God is a place of ritual testing.

However, other French masons record that the secret place of hiding was the concealed valley of Glenbeag, opposite the Isle of Skye, about one and a half miles south of Glenelg where there are two exceptionally well preserved Iron Age brochs called Dun Telve and Dun Troddan:[1255]

> *Here were two old castles, built in a remarkable manner, of stone, with neither lime nor mortar, and which appeared to have served as places of refuge in the wars of earlier times. It was in these castles that the masters assembled in council, and consequently they received the name of Masters of the Valley, or Scottish Masters.*

These *masons of the hidden valley* survived and established a philosophical athenaeum called the *Masons of the Orient* or *Brethren of the Rosy Cross of the Orient*.[1256] They held their first Chapter of the Scottish Rite degree in a castle of the Knights of the Rose Croix in Edinburgh. The Superior Sovereign Grand Chapter traditionally met there until a schism in 1322.[1257]

Marconis (de Negre) claims the group followed Manes' Manichean heresy. Manes propagated his sect of Magi in 304CE.[1258] A Mohammedan legend says Manes was born in the year five hundred and twenty-seven of the Astronomers of Babylon, which is 215 or 216CE.[1259] A more accurate date may be 257CE.

Many of the *Rose Croix Masons of the Orient* fought in the crusades, adopting the name *Knights of Palestine*.[1260] Marconis notes that the Knights Templar followed this group and incorporated their ritual of the symbolic death of Hiram Abiff.[1261] The Rose Croix initiates within

the Knights Templar called themselves *Sons of the Widow*. The Widow was the harlot in the *Gospel of Thomas* who receives all men:[1262]

> *Jesus said, "He who knows the father and the mother will be called the son of a harlot."*

Baron Tschoudy's *L'Etoile Flamboyante* (The Blazing Star, 1766), describes the *Knights of Palestine*, more fully known as he *Knights of the Morning and of Palestine*. He says they were the descendants of the masons who had worked on the Temple of Solomon. Their documents consisted of their regulations, particular liturgy and an alchemical treatise attributed to the Roman Morien.[1263] In 1182CE, Robertus Castrensis translated this work from Arabic into Latin.[1264] It first appeared in Paris in 1559 CE.[1265]

From 5BCE to 74CE the *Knights of Palestine* existed as Magi in Damietta, in Egypt, and kept the annals of the Order. After Titus destroyed Jerusalem in 70CE, they relocated to Scythia and a mystery place called 'the Thebaid'.

The Johannite documents of the *Knights of Palestine*, also called the *Knights of the Aurora and Palestine*, may well be those same documents said to be sealed in three encased boxes in the vault of the St Clair's crypt in Rosslyn Chapel.

In Chapter 11, we noted that the only known statute of *Shemyaza* hangs upside down in the choir of Rosslyn Chapel. It is a particular marker of the treasure in the crypt. According to the Mandaeans, this angel, as Razalel, was particularly distinguished in delivering the *Book of Adam*, which is known to scholars as the *Codex Nasarous*.

The Rosslyn Chapel documents probably also include the notorious *Toledot Yeshu*, which the Johannites believed was written by the Apostle John, and the Mandaean *Book of John* (Sidra d'Yahya), which says that St John erred in baptizing the false prophet Yishu Meshiha (the Messiah Jesus), son of the devil Ruha Kadishta. It is supposedly the Knights' Templar true version of St John's Gospel, which they copied from an original on Mount Athos. It says Jesus Jesus Christ was a false Messiah, sent by the powers of darkness, who disemminated throughout the world a perverted form of St John's doctrine. The Bogomils, who also possessed this special version of the Gospel of St. John, placed it on the heads of their candidates during initiation.

The *Knights of Palestine* pledged to win back their Temple in Jerusalam and its lost treasures. The *Knights* are now known as *Princes of the Royal Secret*., which is the 32º of the Scottish Rite. Its cadet degree

is the Rite of the Jesuit Chapter of Clermont, the *Rite of Perfection* or *Rite of Heredom,* which is now the 18º of the Scottish Rite.

Chevalier de Bonneville of the Jesuit College of Clermont in Paris established *Rite of Heredom*.[1266] To this day, Scottish Rite Freemasons know their eighteenth degree ceremony as the *Jesuit degree* or *High Church degree*. The Abbé Barruel claimed that this degree was the Easter Ceremonial of the Knights Templar.[1267]

The Chapter of Clermont claimed to be the sole true descendant of the Knights Templar, fusing together the themes of chivalry, King Solomon's Temple and alchemy. It taught that the Knights Templar recovered dishes marked for alchemical purposes of the Royal Art from a hollow corner stone in the Temple of Jerusalem.[1268] The dishes were for the preparation of an alchemical Eucharist, which we looked at in Chapter 1. They hint at the real discoveries in Jerusalem, which we shall learn more of in Chapter 20. Because of the discoveries in the Temple, Scottish Freemasonry has stronger links with alchemy than does Craft Freemasonry. The Scottish Rite focus on the Greater Mysteries reinforces it further.

Frederick II (1712-86) established the thirty-third degree of the Scottish Rite in May 1786, shortly before his death.[1269]

He formed this new degree to cap the existing system of twenty-five degrees.[1270] The number thirty-three has many esoteric associations. Chapter 7 showed thirty-three is a cabbalistic symbol of the sacred names of *BAL* and *AUM*. It is also the thirty-three year life of Jesus. Thrice three alludes to the Ennead of the Goddess, the Ennead of God and thrice through the *Valley of Death*, the third being physiological death.

Frederick II, the second King of Prussia, ruled from 1740 to 1786. *Old Fritz*, the enlightened despot, was a highly successful military leader. He proved an able administrator, lawgiver, companion philosopher to Voltaire and d'Alembert, prolific writer, musician and patron of French Rococo artists such as Watteau, Pater and Lancret.[1271] Frederick was also an ardent political admirer of George Washington. While usually frugal, Frederick was an avid collector of three hundred extravagantly jeweled snuffboxes.[1272]

He built the famous Masonic Rococo palace of Sans Souci at Potsdam in 1745. *Sans Souci* means *without care*. It gained considerable attention when Joseph Stalin, Harry Truman and Winston Churchill gathered at Potsdam in 1945 to decide the future of Germany. Believing

they were on hallowed ground, the world leaders shifted their meeting to a less controversial location.

Following his role in the 1734 Rhine campaign of the War of Polish Succession, Frederick's interest in philosophy accelerated.[1273] He corresponded with Voltaire in 1736, pursuing science and philosophy above all else until 1740 when he became King of Prussia. Frederick studied Christian Wolff's essay *Reasonable Thoughts about God* in 1737. From 1740, Frederick embarked on victorious military campaigns.

In 1747, Frederick commenced his celebrated supper gatherings in the Marble Hall at Sans Souci. Three years later Voltaire visited and wrote:[1274]

> *Supper was usually taken in a small chamber whose most peculiar decoration consisted of a picture by Pesne, one of our best colorists, for which he had supplied inspiration. It was a beautiful bawdy painting. There were men embracing women, nymphs and satyrs, cupids playing games of Tag and Blind Man's Buff, a number of people swooning with pleasure at the sight of these romps, cooing turtle doves, billygoats mounting nanny-goats and rams mounting ewes. Often the meals were no less philosophical affairs. Anyone entering unexpectedly and listening to our conversations would have thought he was listening to the Seven Wise Men of Greece in a house of pleasure. I do not suppose there is another house in the world where all mankind's superstitions are discussed so freely and dismissed with more mockery and contempt. God Himself was not touched on; but there was no mercy towards all those who in His name had deceived mankind.*

Perhaps Voltaire is referring to one of the most famous French clandestine manuscripts, the profane *Traité des trois imposteurs*, first edited in 1719 under the title *L'Esprit de Spinosa*. *The Three Imposters* is a highly controversial, vitriolic critique of Christianity, Judaism and Islam that refers to Moses, Jesus and Mohammed. A German officer named Tausendorff allegedly found it in the library of the Elector of Bavaria, after the victory of Hochstadt in 1703. In 1767, Voltaire actually mentioned this work, doubting its existence. However, Voltaire's *Sermon of the Fifty* echoed it.[1275]

Frederick died at Sans Souci in August 1786. His final resting-place is in a crypt at the palace. He lies with his horse and dogs in preference to the Potsdam Garrison church with his wife. This crypt is

quite intriguing. On 10 August 1744, Frederick commenced the terraced vineyards and crypt on the hill then known as Wüster Berg.[1276] This was just seven years after Chevalier Andrew Michael Ramsay's famous speech on Scottish Rite Freemasonry.

Frederick constructed the special crypt on the topmost terrace well before finalization of the plans for Sans Souci Palace in 1745.[1277] The unusual importance of the crypt is reinforced by a beautiful rural *supra porta* over the door to the music salon in the palace. It shows the Havel River and palace together with a classical tomb bearing the inscription *ET IN ARCADIA EGO*. The artist has depicted a shepherd, shepherdesses, a flock of sheep and boatmen alongside the tomb. The famous inscription is of course the subject of Nicholas Poussin's two *Les Bergers d'Arcadie* paintings of 1630 and 1640.[1278] In 1618, Il Guercino also named one of his works *Et in Arcadia ego*. Frederick II gave specific instructions in several wills for a quiet funeral and burial in the crypt. Perhaps to this day certain philosophical treasures lay in the classical tomb or with this great monarch in his extraordinary resting place.[1279]

Louis of Bourbon, Prince of the Royal Blood of France assisted Frederick II promulgate the thirty-third degree of the Scottish Rite just before his death in May 1786. This may well have been Louis de Bourbon-Condé, Count of Clermont and Abbé of St Germain des Près, who was Grand Master of French Masonry and died in 1771.[1280] However, if the establishment date of May 1786 is correct then the Louis Bourbon in question could have been the Count of Clermont's nephew, Louis Philippe-Joseph d'Orleans, Duke of Chartres, Prince of the Royal Blood. He continued as Grand Master until his abdication in 1793.[1281]

Another prominent Louis Bourbon was the Count of Provence, who became King Louis XVIII in 1795. Louis' ancestry traced back to the Capetian king Louis IX (Saint Louis, 1214-1270). The line took its name from the Barons of Bourbon heir, Béatrix (d.1310), who married Robert de France, the Comte de Clermont and sixth son of Louis IX. The Count of Clermont, Louis, remained in exile in England during the French Revolution and Napoleon's rule. Following the death of ten-year-old Louis XVII, the Count of Clermont became titular king of France. France crowned him constitutional monarch, Louis XVIII, in 1814, following the abdication of Napoleon.

Another heir to the throne through Robert de France, Comte de Clermont, was the Huguenot General, Henry III of Navarre. He provides

an important clue to the relationship of the Royal Blood of France to the lands of the Merovingians and the Jewish state of Septimania.

The last Capetian king, Charles IV, had died without heir and his younger brother Charles Count of Valois assumed the throne. This Valois branch of the family then ruled France for two hundred and sixty-one years until 1589. The Dominican friar Jacques Clément murdered the last of the Valois kings, Henry III (r1574-89), while he led a Huguenot attack on Paris. The childless and effeminate Henry III named his brother-in-law, the Huguenot General, Henry III of Navarre, to be his successor.

Henry III of Navarre was both the nominated and the legitimate heir to the throne through his parents Antoine de Bourbon and Jeanne d'Albret, Queen of Navarre. He was born in Pau, in the autonomous Kingdom of Navarre, two hundred and eighty kilometers to the southwest. The original Basque state of Pamplona became Navarre in 824CE. It encompassed today's province of northwestern Spain and the French department of Pyrénées-Atlantiques. It was also on the western edge of the Jewish Kingdom of Septimania indicating that Henry III of Navarre was not only a Prince of the Royal Blood but also perhaps a Prince of the greatest secret, the Royal Davidic Blood.

Henry III of Navarre ascended the throne as Henry IV of France in 1593 after he finally renounced Calvinism declaring that *Paris was well worth a Mass*. His enthronement began 225 years of Bourbon rule. Henry ended the terrible Wars of Religion in 1598 with the Edict of Nantes, which legitimized Protestantism in France.

Eight years later, Robert Naunton recorded Henry IV's mystical activities in Paris. Naunton noted that Henry IV was to celebrate the Eleusian mysteries that Easter 1597.[1282]

King Philippe Le Bel of France ordered the arrest of Knights Templars in France on Friday 13 October 1307. Scholars attribute his action to resentment for the riches of the Order and growing disillusionment with the cost of recapturing Jerusalem. The Order was wealthy. It owned sixteen thousand Lordships in Europe and forty thousand Commanderies.[1283] Yet, the severity of the indictment is still puzzling and not adequately explained by these factors alone. There is an absence of similar force against the Cistercians or against the *Sons of Solomon*.

The Knights Templar was directly beholden to the Pope for its constitution. The Pope had the power to withdraw its mandate, dissolve the Order peaceably and transfer all assets. Indeed, the Pope had

endeavored to broker a solution before State seneschals arrested members of the Order. His plan was for the Knights Templar to amalgamate with the more conservative Order of Knights Hospitaller. However, both Orders were unreceptive to the idea. For unexplained reasons their long relationship had been uneasy. It occasionally flared with violence and it would undoubtedly do so again.

In theory, the Pope could have compelled a restructure of the Orders. It was unnecessary to execute a mass arrest of all members of the Order, engage the Dominicans to extract confessions and risk the dissipation of property to overseas kings as subsequently occurred to Edward II in England.[1284]

The Knights Templar could not have rebelled against a restructure or liquidation. Each knight was a monk of the Roman Catholic Church and had taken a vow of material poverty. Furthermore, if the Order had rebelled it would have had limited options for shelter. Envious monarchs continually eyed its productive land and were prepared to expropriate the assets of the Order at the first sign of any weakness in its legitimacy.

The viciousness of the suppression has commercial and religious implications. Underlying the commercial imperative was a sudden decline in the fortunes of France.

Philippe IV Le Belle was the eleventh king of the Capet dynasty. The House of Capet acquired the throne of France in 987CE when the Merovingian and Carolingian dynasties were without immediate heir. For over three hundred years, Philippe IV's family had expanded their dominions at the expense of these dynasties and of English domains. In 1144CE, Capetian King Louis VII *The Young* conquered the Barons of Champagne. His son Philippe II *Augustus* added Flanders, Burgundy, Normandy, Maine, Brittany, Anjou, Touraine, Poitou and the Albigensian territories in the south of France. France became the most powerful nation in Europe.

Subsequent Capetian ambitions proved less successful. Territories in southwest France were lost to the English by Philippe IV's grandfather Louis IX, called *St Louis*. Philippe III *The Bold* then unsuccessfully attempted to gain control of Aragon. Philippe IV had the same dismal fortune in his attempt to wrest Guienne in southwest France from England.

These fruitless campaigns and France's decline from its status as the premier nation in Europe led to acute cost pressure on Philippe IV.

Compounding his problem was the Knights Templar Order. It had absorbed a very large number of feudal estates and removed them from crown revenue. In desperation, Philippe IV increased taxes, devalued the currency and ruthlessly expropriated the assets of Jews and Italians.

From a religious perspective, the Capetian family had staunchly supported the Church. It enthusiastically participated in the Crusades, suppressed heresy and formed a capable bulwark against the aspiring Merovingian and Carolingian families that threatened the fundamental legitimacy of the Church.

In harboring the Melchizedek or Nazarene heresy, as we saw at the end of Chapter 11, the Knights Templar and Cistercians were negligent in their duty to the Church as an agency of that body. This also made them guilty of abusing their position of religious and commercial privilege. While Philippe IV acted because of financial pressure, his need to stabilize Capetian succession against the Merovingian and Carolingian dynasties that had gained a stronghold within these Orders was perhaps the major determining factor in the indictment of the Knights Templar.

The suppression of the Knights Templar therefore followed as a convenient means to achieve many aims. These were to annul debt and receive fees while piously pursuing heresy and once more disenfranchising the regal aspirations of the Merovingian and Carolingian dynasties. Philippe IV ostensibly had both authority and propriety on his side.

It appears that members of the Knights Templar received forewarning of their arrest. The evening before the seneschals opened their sealed orders, the entire Knights Templar fleet of eighteen galleys slipped anchor from the English controlled port of La Rochelle and headed for the Firth of Forth and the Western Isles of Scotland.

Pierre d'Aumont and seven other Knights Templar, disguised as woking masons, landed on the Island of Mull They held their first chapter on St. John's Day, 1307. Robert Bruce then took them under his protection. On St. John's Summer Day, 24 June 1314, they fought with Bruce at Bannockburn against Edward II.

In France, leadership of the Knights Templar passed to John Larmenius. His *Charter of Transmission* shows the degree of animosity felt by the French survivors towards their brothers in Scotland:[1285]

> *I, lastly, by the decree of the Supreme Assembly, by Supreme authority committed to me, will, say and order that the Scot-Templars deserters of the Order be blasted by anathema, and that*

*they and the brethren of St John of Jerusalem, spoilers of the demesnes of the Knighthood (on whom God have mercy), be outside the circle of the Temple, now and for the future.*

In 1324, four years after Philippe IV suppressed the Order, Pope Harminius excommunicated the Scottish Templars.

The Compagnionage claim to be the continuing Order:[1286]

*Our founder, Jacques Bourguignon Molay, born in Sossay in 1243. Grandmaster of the Commandery in Jerusalem in 1285. He returned to France in 1301, bringing with him the secrets of the Orient. The king and the pope were jealous of his science, of his knowledge and his authority… He was executed on the outskirts of the citybut before his death, he gave his Master's Charter to Jean de Larmenie who re-instituted our order. Our ancestors managed to purchase the head of our founder from the henchman who had removed it from the body before it burned. The skull was kept at Evreux for two-hundred years until Isaac Long – Knight - took it to Charleston where it remained until 1781 when Franklin returned it to Mans, where it lay until this day in the Temple de la Fraternite.'*

Philippe IV faced many issues of international incredulity in prosecuting the Knights Templar. However, the secrecy and arcane practices of the Order gave him the ammunition he needed. The Knights Templar learned basic Indo-Hittite philosophy through their contact with mystical Sufis. These ideas extended well past architecture and alchemy to an extended range of esoteric subjects.

These included claims of heresy, homosexuality, murder and worship of a mysterious deity called Baphomet. Rumors surfaced of a second, even more mysterious Rule within the inner circle of the Order.

The origin and exact meaning of the image called Baphomet is still unknown. Esoteric writers often reversed the letters of words as an elementary cipher. The Triangular Book of St Germain in Appendix 10 uses this simple technique. One solution of Baphomet reverses it suggesting: TEM OHP AB. [1287] Expanding this in Latin leads to *Templi omnium pacis abbas,* meaning *father of the temple, universal freedom of mankind*.

Another solution was determined with the Atbash Cipher. Baphomet directly translates to *Sophia*, who is the *Goddess of Wisdom* (see Appendix 10 for the Atbash Cipher).[1288]

Repeated use of the Atbash Cipher can demonstrate that Baphomet is the name of the intercessor between Jehovah and the Messiah. The Atbash Cipher produces BphOM from Jehovah (YHWH).[1289] Using the Cipher once more, Baphomet (BPhOMTh) leads to Yahushua (YHWShO), which means *The Messiah*.[1290] Thus, YHWH with the letter Shin means Yahushua. Baphomet is therefore the partner of Jehovah and route to the *Messiah*. Thus, Baphomet figuratively gives birth to the *Messiah* from Jehovah. Baphomet therefore fulfills the age-old role of the Mother Goddess in the old sacrificial king rituals. She is Wisdom or *Sophia,* who brings forth the son of perfection. Thus, the repeated use of the Atbash Cipher through Baphomet, gives the same answer as the straightforward method, *Sophia*.

Baphomet is therefore equivalent to the *Shema* or understanding that unites the *one with God*. This is the *Shekhinah* or the *Virgin with Child*. The contemplator who has found this understanding, himself becomes the *Messiah* or the self who has found purity. Chapter 15 demonstrated this with St George and the Dragon.

Through this construction, the Kabbalah shows that YHWH encompasses the sacred marriage and the sacred son. Although Holy, the Virgin and child are simply component parts that unite in the Father:[1291]

> *Shema Israel YHWH Elehenu YHWH EChad.*
> *Hear, O Israel, YHWH, our God, YHWH is one*.

A 1302 English seal of the Knights Templar of England shows Baphomet as *Sophia*.[1292] This seal depicts the star and crescent moon of Islam, together with a lion and two five-pointed stars. The star and crescent moon of Islam symbolize God, wisdom and love. Chapter 8 showed that the lion is the *Lion of the Sun and of Judah* and represents *Q're*. The two stars are *Ashima* representing both the moon and wisdom, and *Anatha* representing fertility and love.

Investigators did not find Baphomet but they discovered a beautiful casket in the possession of the Knights Templar. Inquisition records describe it surmounted by:

> *… a great head of silver, most beautiful, and constituting the image of a woman.*

There was more than one gilded head seized from the Knights Templar. Marseilles held one. Vienna's Imperial Museum held others until at least 1818.[1293]

There is little doubt that Baphomet represented Wisdom as the Moon Goddess *Sophia*. Yet, she is also *God the Son* because the Son, as

Wisdom, is also feminine. This is just the reverse of the Moon God *Sin*, who became Yahweh's wife *Ashima*.[1294] Recognition of the Son as both masculine and feminine is the key to understanding western religion.[1295] In this respect, the Son is no different than the original Edomite divinity of two thousand BCE, who was also androgenous.

Elsewhere amongst the Knights Templar possessions, we would have expected to find images of the Sun and Venus, Inanna or Ishtar representing Love. In fact, the inquisition mentioned this very image of Venus, the cat goddess:[1296]

> *… a small image of a lion, probably of gold, with the likeness of a woman.*

On October 22, 1307, Jacques de Molay confessed to a group of academics at Paris University that the charges brought by King Philippe IV Le Bel were true. Jacques de Molay wrote an open letter to his Knights instructing them to confess freely. One of the leading members to do so was the Grand Treasurer, Hugh de Pairuad. He stated that he had been responsible for initiating many knights and had seen the Knights Templar god that granted them worldly wealth, made the land fertile and caused the death of their enemies.[1297]

This description matches the Sumerian sun god *Shamash* or Zoroastrian *Mithra of the broad pastures*, who is not to be confused with the *tauroctonous* or bull slaying Mithra of the Romans. The Mesopotamian *Mithra* was the God of *Light and Covenant with Man* and a solar deity adjunct to the Persian deity, Ahura Mazda.[1298]

Charles Dupuis' famous book *Origin of the Cults*, published in 1795, outlines that nearly all myths derive from the miracle of sexual reproduction or the movements of the planets.[1299] Along with the Lesser Mysteries of Egypt and Persia, the Knights Templar had seemingly encountered arcane Sufi and Orphic Mysteries that related to former ages of the world.[1300] We shall see the Knights Templar related to the second mysterious Rule of the Order, a version of the Greater Mysteries gone awry, through lack of information, adoption of Bogomil and Mandaean beliefs and association with the Assassins.

As Vergil's Fouth Ecologue shows, the shift from orthodox Christianity to the Mysteries was subtle. Vergil wrote that the Sibyl of Cuma prophesised Christ's birth:[1301]

*We have reached the last era in the Sibylene song. Time has conceived and the great sequence of the Ages starts afresh. Justice, the Virgin, comes back to dwell with us ... The Firstborn of the New Age is*

*already on his way down from high heaven to earth. With him the Iron Race shall end and Golden Man inherit this world. Smile on the Baby's birth … this glorious Age will dawn ... the ox will not be frightened of the lion … Your very cradle will adorn itself with blossoms to caress you … Enter – for the hour is close at hand – on your illustrious career, dear child of the gods … see how the whole creation rejoices in the age that is to be! … Begin,then, little boy, to greet your mother with a smile …*

Many eighteenth degree masons will recognize the seven ages of the world's existence!

But more than this, in their insatiable scouring of the Middle East for manuscripts relating to their Jerusalem discoveries, the Knights Templar may well have turned up two powerful Arabic manuscripts that explain the extreme sexual accusations against the Order in the context of previous ages of the world. These manuscripts are the *Picatrix* and the *Dread Book* of the Mad Arab Al Azif. In this context *mad* does not imply lunacy, but that Al Azif is a Magi from Media, in modern day Azerbaijan.

The *Picatrix* is an infamous collection of Arabic astral grimoire magic that invokes the classic planetary gods of Harran, gives detailed information on the Lunar mansions and makes much of agape or fraternal feasts.[1302] The book is really the notes of the Brethren of Purity at Basra on the teachings of Hermes Trismegistus. The *Picatrix* title was *Ghayat Al Hakim*, meaning the *Aim of the Wise*. It seems much older than the medieval *Key of Solomon* does because the text makes many references to the *Book of Buddha* and the wise men of India timing their religious rites by Lunar Mansions, which has been the case since at least one thousand BCE. The *Picatrix* has a companion alchemical book called *The Sages Step* that specifies training in Euclidean mathematics and natural sciences as necessary for an alchemical aspirant.[1303] It also contains precise instructions for the purification of gold and silver by cupellation.

The *Picatrix* may explain how the Knights Templar developed an understanding of the lunar system of religion in Harran. Yet, there is a much deeper mystery in the accusations against the Knights Templar. The *Dread Book* of Al Azif, also called the *Book of the Practices of the Dead* or *Necronomicon,* better explains this mystery. It is anmed after the Nekromanteion, a Greek Oracle of the Dead at Thesprotia, which began operating in about 800 BCE.

Debate continues over the existence of this manuscript and its historical veracity. Some maintain that the *Necronomicon* is a hoax. Its

available publications seem to support this. Notwithstanding this doubt, the Magan text of the *Necronomicon* does reflect a number of authentic works from the *Creation Epic of the Mesopotamians* such as the *Descent of the Inanna* and with the same missing ending as traditional sources.

In *The History and Chronology of the Necronomicon*, H P Lovecraft writes that Abdul Alhazred of Sanaa in Yemen originally wrote the Dread Book before his death in about 738CE. In 950CE, Theodorus Philetas of Constantinople translated it into Greek under the title *Necronomicon*. Pope Gregory IX subsequently banned the work in 1232. In principle, it remains officially suppressed today.

The *Dread Book* seems to have some similarity with the horrific tortures carried out by Landulf II of Capua in southwest Sicily.[1304] This was the theme of black magic followed by Dietrich Eckart and Aleister Crowley.

The *Dread Book* contains a collection of spells for awakening the monsters of the Abyss and dark places of the human imagination. We easily recognize this as St George's dragon, but more on this later. The Magan text within the book deals with a time before worship of the Moon God. In fact, Dr John Dee translated part of the *Dread Book* as the *Liber Logaeth* while he was Warden of Christ's College Manchester from 1590 to 1604.[1305]

Dee's *Liber Logaeth* passed into the collection of Elias Ashmole and with Ashmole's collection to the Bodleian Library in Oxford. It seemingly disappeared from the Bodleian Library following a break-in during the spring of 1934, at a time when the agents of Germany were collecting occult literature.

The *Liber Logaeth* told the story of the *Old Ones*, who arrived on primal earth from *dark stars*. They swarmed from the oceans to build cities at the poles and raise temples to those cursed by the Gods. They ruled the earth in abomination until the *Elder Lords* finally acted:

> *Casting them forth from the Earth to the Void beyond the planes where chaos reigns and form abideth not. And the Elder Lords set their seal upon the Gateway and the power of the Old Ones prevailest not against its might…Loathsome Cthulhu rose then from the deeps and raged with exceeding great fury against the Earth Guardians. And they bound his venomous claws with potent spells and sealed him up within the City of R'lyeh wherein beneath the waves he shall sleep death's dream until the end of the Aeon.*

We saw in Chapter 15 that the Dragon is an integral part of the Greater Mysteries. It is therefore likely that the older parts of the *Necronomicon* represent a Babylonian formulation of the Greater Mysteries. Its newer formulations, complete with symbols, are interpretations of the last one hundred and fifty years.

Before turning our attention to the unsavory aspects of necromancy, it is helpful to understand a little more of the poem called the *Descent of the Inanna*. This poem appears in both the *Creation Epic of the Mesopotamians* and the *Dread Book.* Surprisingly, it allows us to outline the acceptable limit of magic in mysteries by reference to the rituals of the Roman Catholic Church.

We begin with *Marduk Kurios* of *the Double-headed Axe*. *Tiamat* originally swallowed him but later the roles reversed. In claiming to slay the *Old Ones* on the Earth, Marduk was following in the footsteps of the first Indo-Hittite warrior prince in defeating the Goddess.[1306] This Gorgon-slayer was *Ptersus the Destroyer*.[1307]

Marduk's name means *son of the righteous mound* or *KUR-KUR* and is represented by a triangle of three dots. He is the son of the supreme physical god Enki, brother of Inanna, God of Jupiter and Lord of Magicians.

We see him as St George killing the green dragon and as Perceval in the Arthurian romances. His color is royal lilac or purple. He is the manifestation of the Philosophers' Stone whose mark is interchangeably the Phoenix, eagle or Tau-cross hammer.

The regal symbol of the double-headed eagle facing east and west is the ancient *phoenix*, often mistaken for an eagle. This symbol entered the rites of initiation in two ways.

The Amazon-Scythian women used the famous double-headed axe or *labrys*, which became a popular Scythian and Greek symbol of death in the Mysteries. The dual curved blades represent the moon's monthly cycle of waxing and waning. The Scythians represented initiates as a pure phoenix arising from the ash of its father. From the double-headed axe, the phoenix, too, became the double-headed badge of an Eastern Priest-King. It is the insignia of a Patriarch in the Eastern Church. In 1919, the Eastern Synod bestowed the double-headed badge of an Eastern Priest-King on the Archbishop of Canterbury.

The double-headed phoenix derives also, or for the same reason, from Marduk's distinguishing emblem of the double-headed axe.[1308] The double-headed eagle represents the dual face of Marduk, Janus or Pan.

The eagle is also the symbol of Jupiter. As time belongs to God, the double-headed divider separates eras, implicitly looking back to time past and forward to the time to come. The month January derives from Janus who symbolizes the winter solstice, the death of the old year and advent of the new. Janus also represents the death of the sacrificial king and crowning of the new king who will bring agricultural prosperity to the land.

Marduk's double-headed axe is an instrument of division, the most important characteristic of a transcendent god. God created the world with this instrument of division. Division is how Yahweh created the difference between light and darkness and separated the upper firmament from the lower.[1309] Marduk similarly divided the body of Tiamat into two parts.[1310] He created the sky and earth from the waters of these halves.

All sacrificial oak kings fell beneath the sacred double-headed axe, known as the *labrys*.[1311] This ancient weapon was the emblem of Cretan sovereignty.[1312] It combined the power of Poseidon's trident with Zeus' thunderbolt.[1313] The priestly corporation at Delphi, the *Labryadae*, which still existed in Classical times, took its name from this Cretan two-headed axe used in the ceremonies.[1314] The labrys was the instrument of death and correspondingly of rebirth, represented by the two-headed bird called the phoenix. Phoenix is the masculine form of Phoenissa, *the red or bloody one*, a title given to the Triple Goddess who brought *Death-in-Life*.

The smithy-god's furnace and his sword, or *Word* in the Revelation of John of Patmos, again demonstrates the double-edged instrument of division:[1315]

> *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.*

The two-edged sword is the ancient instrument of dichotomy or sorting. It is the same as an axe, divider or compass. These instruments all divide the firmament to create the world at its centre. The same act of division or measurement creates individuals. The god that wields the axe

or holds the hinge of the compass, which represents the unity of the whole and the order of chaos.

In the Mesopotamian poem, *Descent of Inanna*, the goddess descends into the underworld to overcome her sister, the serpent of chaos Tiamat or Ereshkigal. She makes this perilous journey to achieve the wisdom of the Underworld:[1316]

> *Father Enlil answered angrily: My daughter craved the Great Above. Inanna craved the Great Below. She who receives the 'me' of the underworld does not return. She who goes to the Dark City stays there.*

The *me* of the underworld is Inanna's own base nature. Her death is analogous to that of St George. Inanna, like Isis and Ishtar, symbolizes resurrection and the efficacy of the elixir of life.[1317] In the underworld, Inanna falls prey to the spirits of darkness. Love becomes death. After three days, the messengers of life discover Inanna's corpse impaled on a rod and resurrect her.[1318] Inanna is an image of love crucified, the earliest *rose on the cross* of Mesopotamia dating from at least two thousand BCE:[1319]

> *The Annunaki, Dread Judges, Seven Lords of the Underworld drew around her. Faceless Gods of Abyss. They stared and fixed her with the Eye of Death. With the Glance of Death they killed her and hung her like a corpse from a stake.*
>
> *And the Elder Lords were rent with fear. Our Father Enki, Lord of Magick, receiving word by Inanna's servant Ninshubur, hears of Ishtar's sleep in the House of Death.*
>
> *To the Kurgarru he gave the Food of Life, to the Kalaturru he gave the Water of Life. With haste they fled through the Palace of Death, stopping only at the corpse of Inanna, the Beautiful Queen, Mistress of the Gods, Lady of all the Harlots of Ur, Bright Shining One of the Heavens, Beloved of Enki, which lay hung and bleeding from a thousand fatal wounds.*
>
> *Upon the corpse of Inanna sixty times they sprinkled the Water of Life of Enki. Upon the corpse of Inanna sixty times they sprinkled the Food of Life of Enki. Upon the corpse, hung from a stake, they directed the Spirit of Life and Inanna arose.*

The image of a serpent crucified on a tree is prominent in Israelite literature. Moses hung a bronze serpent called the *nehushtan*, *Ne-Esthan* in Greek, on his staff for the healing of the plague.[1320] The Ark of the Covenant safeguarded it for many years until King Hezekiah broke the

*nehushtan* into pieces to prevent its worship.[1321] We saw in Chapter 17 how the Rosicrucians adopted the *nehushtan* as their symbol of the Greater Mysteries.

Moses' renowned staff had an equally miraculous history. Seth took it from the Tree of Knowledge in the Garden of Eden. Moses turned it into a serpent to overcome the magicians of the Pharaoh and used it to part the Red Sea. He also brought forth water from a rock at Kadesh in the wilderness of Zin.[1322] It then reputedly became a structural beam in King Solomon's Temple.

A serpent on a tree often symbolizes the crucifixion of Jesus, which derives from the Revelation to John of Patmos:[1323]

> *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.*

Inanna, Jesus, St George and Lucifer are all impaled on a staff or tree. As incongruous as it seems, Jesus is Inanna as Love impaled on a staff. After three days, he receives the gifts of Wisdom, Love and resurrection. Jesus is also the serpent of Wisdom on Moses' staff, as Lucifer is the serpent on the Tree of Life. The morning star of Inanna or Venus that rises before the Sun represents either Jesus or Lucifer:

> *We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty … And we have the word of the prophets made more certain, and you will do well to pay attention to it, as a light shining in a dark place, until the day dawns and the morning star rises in your hearts.*

2 Peter 1:19 has a similar verse:

> *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*

However stark and confronting, the comparison of Jesus with Lucifer and Inanna depends very much on religious context, as we saw in Chapter 13. For example, the Roman Catholic *Paschal Praeconium* of Easter Holy Week refers to the two co-existing lights of Jesus and Inanna or Venus. The first is the candle of Christ as Wisdom dispelling the *Luminous Night* and second is the morning star of knowledge that rises from the netherworld:

> *We beseech thee therefore, O Lord, that this candle, consecrated in the honour of thy Name, may continue to dispel the darkness of this night. And being accepted as a sweet savor, may it be united*

*with the lights supernal. May the morning star find it burning: that morning star, I say, which knows no setting. That which being returned from the depths, shineth serene upon the human race.*

Within this convoluted theological milieu, it is not surprising that the Knights Templar possessed a cult image of wisdom that simultaneously represented both Jesus and Inanna. Nor is it surprising that they gave testimony of a god analogous to the *Son who is Life.*

The deity rescued from the underworld is the *Son who is Life*. Every year the success of his resurrection repeats with the agricultural cycle. As Isis searched for Osiris, so Inanna searches for and resurrects *Dumuzi*:[1324]

*Inanna and Geshtinanna went to the edges of the steppe. They found Dumuzi weeping. Inanna took Dumuzi by the hand and said: You will go to the underworld half the year. Your sister, since she has asked, will go the other half. On the day you are called, that day you will be taken. On the day Geshtinanna [your sister] is called, that day you will be set free. Inanna placed Dumuzi in the hands of the Eternal.*

In the genealogies of Sumer and Semitic Akkad, the worldly sacrificial god Dumuzi is Tammuz. Both are. In contrast is Inanna's transcendental brother, the *Sun God* Utu. Utu cannot impregnate Inanna even though this is Inanna's wish. He arranges Inanna's marriage to his worldly twin, the god Dumuzi:[1325]

*Sister, your bridegroom will go to bed with you. He who was born from a fertile womb. He who was conceived on the sacred marriage throne. Dumuzi the Shepherd! He will go to bed with you.*

However, Inanna acquiesces to the marriage only when Dumuzi likens himself to Utu. Transcendental Utu *the Sun God* is identical with Shamash the *God of the Sun* and *God of the Covenant with man*. Utu-Shamash and Inanna are children of the supreme Moon God *Nanna*, who became the God *Sin*. Utu-Shamash is also Mithra *of the broad pastures* and he is the perfect *Gawain* of the Arthurian romances.

Dumuzi-Tammuz and Utu-Shamash also coalesce as twin aspects of the same individual. We have already looked at the twin character of St George and the angel Michael and in Chapter 22, we shall look further at the fundamental issue of twin characters. This factor unifies the

majority of Indo-Hittite myths, including the Arthurian romances of the Holy Grail.

As we have seen, the Roman Catholic Church embraced these deeper mysteries and enacted them throughout the year with the involvement of the congregation. This gave rise to the Catholic description of the mysteries as the *living church*. Obscure as they may have been to the general congregation, these mysteries alone would not have led to the furious indictment of the Knights Templar.

We have already seen that the building associates of the Knights Templar, the *Sons of Solomon,* carved Indian tantric kundalini images into more than six hundred pre-Reformation churches in England, Ireland, Spain and France.

The problems of the Knights Templar involved even more esoteric aspects of rediscovered wisdom than we have so far discussed. Necromancy was a traditional path of scientific and philosophical investigation.

Homer's *Odyssey* described how to conjure up the dead with the same pit Romulus dug when he founded Rome:[1326]

*When you, hero, land there, as I tell you,*
*Dig a pit ('bòthron') one cubit long and wide,*
*And around it pour out the libation for all the dead:*
*Firstly with honeyed milk, then with sweet wine,*
*Thirdly with water, and sprinkle white flour*
…
*After invoking the illustrious ranks of the dead with vows,*
*Sacrifice a ram and a black ewe,*
*Turning them to the Erebus, but you must turn elsewhere*
*To the river stream. There many*
*Of the deads' souls will come…*

In learning about Iranian and Indian mysteries, the Knights Templar would have had difficulty resisting its appeal. In fact, the Knights Templar had its own legend of necrophilia:[1327]

> *A great lady of Maraclea was loved by a Templar, a Lord of Sidon; but she died in her youth, and on the night of her burial this wicked lover crept to the grave, dug up her body, and violated it. Then a voice from the void bade him to return in nine months' time, for he would find a son. He obeyed the injunction, and at the appointed time he found a head on the leg bones of the skeleton (a skull and cross-bones). The same voice bade him*

*"guard it well, for it would be the giver of all good things," and so he carried it away with him. It became his protecting genius, and he was able to defeat his enemies by merely showing them the magic head. In due course it passed into the possession of the Order.*

Mystics have always ascribed considerable power to the god Saturn, the keeper of the last Gate. Techniques to pass through the Gate included tantric sexual magic, Indian kundalini yoga, homosexuality and Gnostic *Agapoi* love feasts involving male and female secretions.[1328]

The infamous Aleister Crowley actively pursued these occult rituals. He joined the Golden Dawn in 1898. In 1912, he practiced sexual magic in a spurious and clandestine lodge of the *Ordo Templi Orientis* in Berlin.[1329] This included homosexuality, masturbation and the concocting of an *elixir of life* from male and female secretions. Aleister Crowley then plumbed even more perverse and highly sadistic sexual practices at the *Abbey of Thelema* or *Thule Abbey* in Sicily.[1330] This included animal sacrifice, orgies, bloody scourging, sodomy and invoking the Anti-Christ to raise the magic power of evil.

Radical behavior seems normal once a consistent, albeit illogical, frame of reference emerges. This particularly applies in the absence of checks and balances. When brought to account, many people who have participated in unpleasant acts cannot understand why they thought it was acceptable at the time. The old homily *absolute power corrupts absolutely* bears out repeatedly.

Although the Inquisition made such accusations against the Knights Templar, it is still inconclusive whether the inner circles of the Knights Templar strayed into such a frame of reference. It appears from testimony given to the inquisition that lower levels in the organization were relatively ignorant about practices at higher levels. In his righteous fever, Philippe IV would have been better to impeach only those in the inner circles rather than attempt to net the whole Order beginning with fifteen thousand members in France. It was not for another six hundred years that Vilfredo Pareto enunciated his celebrated eighty-twenty maxim. In this instance, Pareto's rule would simply hold that eighty percent of the problem, if it existed, was with twenty percent of the group.

However, records show that the Pope would not intercede on behalf of the Knights Templar. The Grand Master of the Knights Templar, Jacques de Molay, declared to the Dominican Inquisition on November 26, 1308:

*I would like to tell you certain things, if only you were not the people you are, and if you were authorized to hear it.*

Two days later, on November 28, 1308, Jacques de Molay again sought to confide in Pope Clement V. Pope Clement V avoided him. There was an underlying reason why the Pope did not want to be associated with his confession. The Pope even attempted to escape Paris for Rome to avoid the radical imbroglio. As with the *Sons of Solomon*, the Pope decided against assisting or defending the Knights Templar from accusations of unacceptable practices that may have easily entrapped him.

It is highly likely that he well knew these practices included the torrid secret of the goddesses of love and maternity, Inanna, Ishtar and even Mary. They were a highly esoteric part of Church ritual as well as unusual practices within the Knights Templar. Before the son could be reborn, the lover had to die. The Knights Templar directly employed this symbolism. They said that their devotions began and ended with Mary, although these were respectively the Virgin Mary and Mary Magdalene.

Chapter 14 showed that the Apple cut crossways shows the star of the goddess Venus, Ishtar or Inanna in her five stations from Birth to Initiation, Love, Repose and Death.

Similarly, the Cistercian St Bernard described the five-petal rose as the five virtues of Mary.[1331] John Donne writes in *The Primrose* that this five-petal flower is sacred to the Muse.[1332]

The fifth station, of Saturn or Death, is the goddess in her manifestation as a cat or lion goddess consuming the lover. Appendix 3 provides Sir Francis Bacon's own chilling description of the inescapable goddess. Fulcanelli highlighted the uncanny thread between alchemy and the religion of the Mother Goddess' barley cakes made with sacrificial blood at the end of the twelve nights of Saturnalia festivities:[1333]

*"Gala," in Greek means milk, and mercury is also called Virgins' Milk (lac Virginis). Therefore, brothers, if you remember what we have said about the Twelfth-night cake, and if you know why the Egyptians divinized the cat, you will be left in no doubt about the topic you should select; its common name will be known to you. Then you will posses the chaos of the sages "wherein lie potentially all the hidden secrets" as Philalethes declares, and which the skillful artist promptly activates. Open up, that is, break down, such matter, try to isolate its pure portion, or its metallic soul, as they say, and you will have the Kermes, the Hermes, the "tingling mercury" that holds the mystic*

*gold, just as Saint Christopher carries Jesus and the ram his own fleece.*

Shakespeare's Twelfth Night echoes this:[1334]

*Clown: O mistress mine, where are you roaming? O, stay and hear; your true love's coming, That can sing both high and low: Trip no further, pretty sweeting; Journeys end in lovers meeting, Every wise man's son doth know…*

*Sir Toby Belch 'O, the twelfth day of December,' … Out o' tune, sir: ye lie. Art any more than a steward? Dost thou think, because thou art virtuous, there shall be no more cakes and ale?*

*Clown Yes, by Saint Anne, and ginger shall be hot I' the mouth too. … Come away, come away, death, And in sad cypress let me be laid; Fly away, fly away breath; I am slain by a fair cruel maid. My shroud of white, stuck all with yew …*

*Maria: nay, but say true; does it work upon him?*

*Sir Toby Belch: Like aqua vitae with a midwife.*

The Goddess' cycle from Birth to Initiation, Love, Repose and Death can be dualistic, being either life affirming or life rejecting. The life-affirming variation presents Death as Death-in-Life or rebirth.

In the life rejecting or radical version, death is the central focus of a cycle filled with woe:

*The woman, because of her vulva, what harm she did! Inanna because of her womb, what did she do! All the wells of the land she filled with blood…*

We have also seen from Inanna's trials in the *Dread Book* that the powers of darkness overcame her. These beings dwell beyond the final Gate guarded by *Adar* the God of Saturn. The cruel demons of the dead are *Iggi* from the Sumerian *IGI* meaning *face* or *presence*.[1335] The *Iggi* provide assistance in both good and evil. Marduk enlisted these foul spirits to help him overcome the *Old Ones*. The formulae and acts required to evoke the beings and monsters that dwell in the outer reaches of the human psyche are detailed elsewhere.[1336]

A number of Christian cults such as the Cathars and Manichaeans worshipped death as well as life. In the extreme, these death rituals involved sodomy, necrophilia and cannibalism.[1337]

We ponder whether the accusations of certain practices within the Knights Templar such as obscene kisses of humiliation had the same arcane significance.[1338] Drug use and sexual exploitation existed with the Arabian associates of the Knights Templar, the Assassins. Experiments in

the East would have involved sexual energy to raise the *Iggi* into visible appearance, as Solomon reputedly did.

Thrill of illicit practices and the ease of trapping new initiates into the quicksand of radical dualism remain with us today. For example, many so-called neo-Templar and Rosicrucian orders ultimately exploit phallic symbolism and tantric sex.

Freemasonry has repeatedly purged itself of these rituals and, along with it, much of the visible symbolism related to alchemy and the ages of the world. Gone are images of a maiden weeping over a broken column, beehives, Egyptian temples and mummies, Orphic and Mithriac mysteries and even Poisson's celebrated paintings embodying secret knowledge. The truly insightful Freemason finds little vestige of this rich heritage today. Scottish Rite Freemasonry is not quite so obscure, but it has extensively adapted the Greater Mysteries towards its own needs.

In this chapter, we noted that the Hebrew word *Nahash* means serpent. This same word has two other literal meanings, which are *He who solves Secrets* and *He who Knows Metals*.[1339] In the next chapter, we shall see how poignant these additional meanings can be.

# Chapter 19 The Philosophers' Stone and Manna

The Jews in Alexandria and the Rosicrucians' Sabian forebears in Damascus independently preserved the secret of the Philosophers' Stone. To this day, each retains its independence.

We have seen that the Rosicrucian route leads back to Anatolia, to the Indo-Hittites and the scientific philosophies of metallurgy, alchemy, medicine and immortality. This route is relatively obscure because of the Rosicrucians' traditional low profile and intentional lack of records. Over the last three thousand years, discovery of significant documents such as the *Corpus Hermeticum*, *Picatrix* and writings of the *Family of Love* have been rare.

In contrast, the Jews objectively documented their story through wide study of the Bible and candid writings of the great Jewish alchemists. Jewish alchemy seemed to start at the Hyksos invasion of Egypt in 1801BCE when the Israelites participated in the royal secrets of the Philosophers' Stone, known to the Old Kingdom Pharaohs.

As we saw in the last chapter, the Egyptians knew the true secret of the Philosophers' Stone at the time of Imhotep, if not earlier. The annual rituals of Unas described in Chapter 16 used the Philosophers' Stone to refresh the spirit of the Pharaoh and thereby to refresh the order and fertility of the land. The Egyptian king-making ceremonies were rites that introduced the Philosophers' Stone to the new Pharaoh. They described how the Old Kingdom Pharaohs never died, but ascended a stairway to heaven. Strangely, true to the tradition, the bodies of the oldest Pharaohs and their high priests remain undiscovered.[1340]

The texts of the Old Kingdom gave the Philosophers' Stone many names. It was called the *golden tear from the eye of Horus, that which issues from the mouth of the Creator* (the Christian *Word*), and *the spittle* or *the semen of the Father in Heaven.* With the rise of the Heliopolian Amun, it later became the *hidden Light*: the unknowable name of the God whose title was Amun and whose symbol was the ram.

Perhaps the most enigmatic name for the Philosophers' Stone was in the negative or hidden form of a question-name: *What is it?* This is what Basil Valentine was referring to when he said of the Green Lion: *you know what it is*. We shall have much more to say about the name posed as a question in Chapter 22, where we look at the Holy Grail.



**Sesôstris I offering Shewbread to Amun**
**in the White Chapel at Karnak**

The Kabbalah interprets the name-question: *What is it?* as the word *manna*.[1341] It comes from Genesis and Exodus, which are probably the greatest alchemical texts ever written. Exodus tells the history of the Israelites and their reliance on manna for sustenance of the spirit:[1342]

> *And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.*

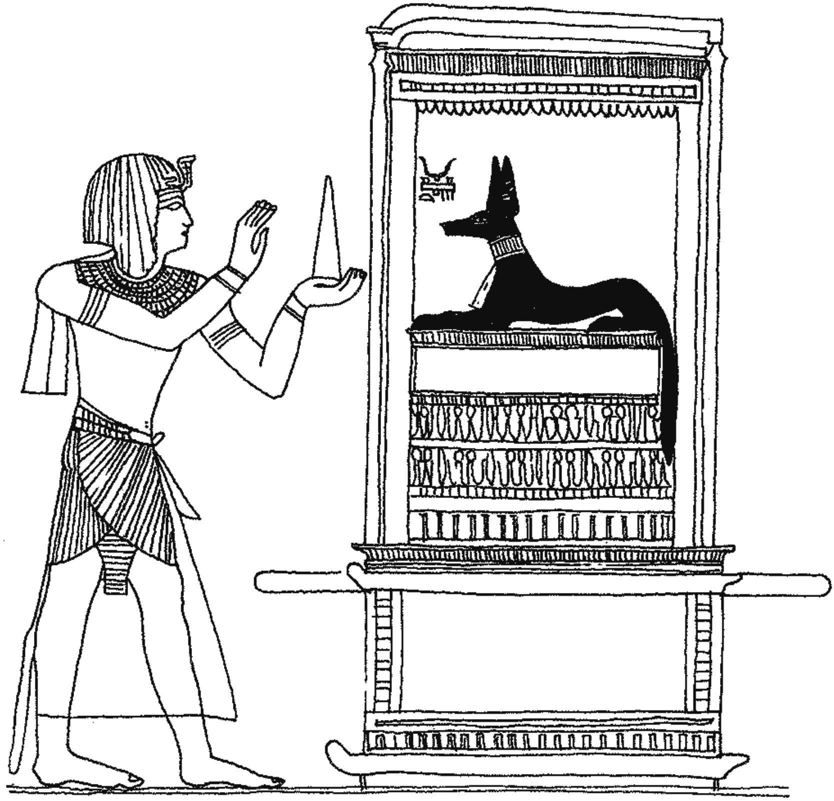
With the *Word* of the Lord, the *manna*, the Israelites did not grow old nor suffer illness, suggesting a ritual experience:[1343]

> *And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness ... And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.*

The Egyptian and Tigris-Euphrates Valley societies both symbolized the Philosophers' Stone as an elongated pyramidal or conical shaped stone, about twice as tall as it is wide. It was similar to the Ben Stone and the point of Thutmose III's column, now the misnamed Cleopatra’s Needle in London.[1344]

In Harran, in the Commagene, the 550BCE stele of Nabnoidus of Babylon depicts the royal sceptre topped with a similar wedge shape representing revealed wisdom of the Moon God Sin. Chapter 5 showed the same cone shape is the symbol of the Sumerian *KUR* and *Q're.*[1345]

In Chapter 3 we looked at the sacred treasures of King Solomon's Temple recorded in the Temple of the Al Karnak, particularly the plunder from the Palestine campaign of Thutmose III. Detailed examination of these treasures shows the same elongated pyramidal or conical shapes under the items of gold. This is *white bread* or *shewbread*.[1346] This same shape is shown even earlier in the *White Chapel* at Karnak, where the twelfth dynasty Pharaoh Sesôstris I presents the conical shewbread to Amun.[1347]



**Shewbread is Offered to Anubis**
**Guardian of the Secret,**
**Nineteenth dynasty, Abydos**

In another famous bas-relief from the Pyramid Texts, the Pharaoh is shown offering shewbread to Anubis who is sitting on an ark. Anubis symbolizes the guardian of God over the secrets.[1348] Sometimes he has a sceptre made from the mysterious metal *tchâm,* which like *orichalcum,* may be platinum.[1349]

Plutarch notes that Anubis, the jackal god, was born of both sisters Nephthys and Isis, who were two aspects of the same divine person:[1350]

> *By Anubis they understand the horizontal circle, which divides the invisible part of the world, which they call Nephthys, from the visible, to which they give the name Isis; and as this circle equally touches on the confines of both light and darkness, it may be looked on as common to them both.*

The chest that Anubis guards represents the prime secret on which the sovereignty of the king depended.[1351] So important was this secret to Hercules that he descended into the Underworld to recover the guardian dog *Cerberus*.[1352] *Cerberus,* a dog with three heads, was the grim, watchful guardian of the entrance to Hades.

The secret of preparing the Philosophers' Stone was seemingly lost to Egypt in the tumult of the Hyksos expulsion. The old legends of Zosimus and St Germain imply the Israelites plundered the secret from the Egyptians, as we saw in Chapter 14. The Bible also talks about the plunder of gold and silver from the Egyptians:

> *And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*[1353]
>
> *And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.*[1354]

When the Israelites departed from Egypt, Moses knew how to make the substance known as the *Philosophers' Stone*, *manna*, *chrysopoeia*, *aurum potable* or the *water of gold*. Moses' skill as an alchemist is clear in the episode of the golden bull. The Israelites apparently carried through the desert sufficient gold for the Ark of the

Covenant, large tabernacle items like the golden vessels weighing twenty-nine talents (over one ton) each and the golden bull *Atabyrius*. In finding the Israelites worshiping the golden bull, Moses was outraged:[1355]

> *And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.*

It is possible to dissolve and drink calcinated gold as described here. *Calcination* is the burning of gold in fire with deer antler or animal horn as the traditional source of calcium.

Chapter 11 showed that Moses then commanded Bezaleel, the *Son of Light* who built the Ark of the Covenant, to prepare the *Bread of Life* or *Bread of the Presence of God*. The Melchizedek Priests set this *Bread* on a golden table in front of the Ark of the Covenant in the Holy of Holies. Once a week they ate the *Bread of the Presence of God* and more was set in place.

After entering the Promised Land, the Israelites no longer consumed the *Bread of Life*.[1356]

> *And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.*

Jesus, a Melchizedek Priest, refers to the loss of *manna* when he turns down the request of the masses at Capernaum:[1357]

> *Your fathers did eat manna in the wilderness and are dead.*

Rabbinical tradition holds that the secret of the Philosophers' Stone was lost to the Israelites at the destruction of the First Temple. David Hudson has reported that in answer to his question about the existence of white powder gold, a Rabbi of Temple Beth Israel in Phoenix answered:

> *Oh yes Mr. Hudson, but to our knowledge no one has known how to make it since the destruction of the first temple … The white powder of gold is the magic. It can be used for white magic or black magic.*

Following the destruction of the First Temple, alchemy and the Philosophers' Stone remained subdued until the Hellenistic times in Alexandria.

From four hundred BCE, until the time of Jesus, there was a remarkable acceleration of learning in Alexandria under the Ptolemaic kings of Egypt.[1358] This commenced with the break up of Alexander's empire in about 321BCE, when Alexandria became the enforced home of a massive number of Palestine Jews. Ptolemy I Soter who reigned from 323BCE to 285BCE enslaved one hundred thousand Jews and brought them to Alexandria where the men served as military conscripts. His son, Ptolemy II Philadelphus, who reigned from 285BCE to 247BCE, subsequently released all Jewish slaves. There were more than one hundred and ten thousand at the time. Jews then resided all over the city and a Jewish aristocracy became established on the elite east side of Alexandria.

Ptolemy I Soter built the great Library of Alexandria. His son Ptolemy II Philadelphus expanded it and ordered the translation of the Torah into Greek for the benefit of the large Jewish population of Alexandria who could no longer speak Hebrew. The result was the Septuagint, finalized about 150BCE. Far from being jubilantly received, many Jewish scholars lamented that the Septuagint divulged to Israel's enemies their innermost secrets and shame at the evil deeds done by their ancestors and God's continual punishments for backsliding.[1359]

The Alexandria Library reputedly contained five hundred thousand manuscripts and scholars could live there to study for as long as they wished. Euclid was among the first scientists to work there. It was at the Library that Aristarchos produced his remarkable treatise suggesting the moon received its light from the sun. He also studied the relative sizes and separations of the sun, moon and earth using a three hundred and sixty degree system.

This era of enlightenment was not to last. Diocletian, Emperor of Rome from 284CE to 305CE, was paranoid about Christianity and the occult. He sought out and burned all Egyptian works that concerned the chemistry of gold and silver. His reason for this was to prevent his enemies making use of occult science against the Romans.[1360] In a last effort to block Christianity, he declared Mithraism as the official religion of the Roman Empire.

Diocletian may have been concerned about rumors of a fearful alchemical secret, that of the legendary *Shamir*. In Rabbinical tradition, the *Shamir* was a giant worm that could cut stones.[1361] The secret of the *Shamir* was probably in the hands of the Essenes in Alexandria. We know from Philo of Alexandria, who lived from 20BCE to 50CE, that the

influence of the Essenes of Egypt, known in the first century CE as Therapeuts, was particularly strong in Alexandria.[1362] Hippolytus recorded Essenes were still in Egypt in 250CE.

Excavations at Qumran have shown that the Essenes operated a furnace and carried out metallurgical works.[1363] Alchemical works continued in this same area long after the Roman campaign against Massada. For example, the nearby village at the spring of Engedi was engaged in esoteric activities. Engedi was the site of a famous Essene college similar to Callirrhoë and Modein. A mosaic inscription in the floor of the fourth century CE synagogue at Engedi includes a curse, which is the only sinister curse ever discovered in a synagogue:[1364]

> *Whoever reveals to the gentiles the secret of this village, the one whose eyes roam over the entire earth and sees what is hidden will uproot this person and his seed from under the sun.*

One theory is that the Essenes collected white salts from evaporated holding ponds in the Dead Sea. They sought material at the surface where sodium chloride had already dropped away by fractional crystallization. They manufactured *alchemical* gold employing a tower five hundred meters up the hill for a gravity feed to a reverberatory furnace. The tower still exists. Appendix 3 describes the method supposedly used by King Solomon to make his one hundred thousand talents (about three thousand eight hundred tons) of *alchemical gold*.

The priestly secret of alchemy had much in common with the secrets of early glass manufacture and fabric dying. During the Roman period, the great glass-making site of *Jalame* in Western Galilee produced excellent Roman glass.[1365] The special timbers required in firing this low potassium, low magnesium Roman glass were the symbolic trees of Beech, Oak and Apple.[1366]

A traditional source of glass making sand was at the mouth of the Belus River. This was the town of Ptolemais, now called Acre.[1367] Josephus and Pliny mention it, noting that the sand here would form crystals. These were crystals of quartz and chalcedony in the presence of calcium from decayed seashells.[1368] Josephus writes that many ships called to load sand for glassmaking and that nature constantly replenished it. Josephus described a very unusual property of these crystals: if they overflowed the basin, they reverted to ordinary sand.

Josephus preserves alchemical secrets in his writing. He does so elsewhere. Quite out of context with his discussion of the hilltop fortress of Machaerus, Josephus refers to a certain root growing at Barras. This is

Pliny's mandrake and it is an allegorical description of the Great Work:[1369]

*In a ravine which protects the town on the north is a place called Baaras, where grows a root of the same name. This is flame-colored, and at dusk it sends out brilliant flashes so that those who come near in the hope of plucking it cannot take hold of it, as it slips away and will not stay still until it is drenched with a woman's urine or menstrual blood. Even then to touch it means certain death, unless one happens to have brought an exactly similar root dangling from the wrist. It can also be secured another way without risk, thus – they dig right around it, so as to leave the smallest possible piece of root in the ground; then they tie a dog to it and when he springs forward to follow the man who tied him, it is easily pulled up, but the dog dies instantly – a substitute for the person who was going to remove the plant; for no danger remains for those who subsequently handle it. Despite the greatness of the danger it has one virtue that makes it sought after; for the so called devils – in reality the spirits of evildoers that enter the living and kill them if they are not rescued – are quickly cast out by this plant if it so much as touches the possessed. Here too flow springs of hot water differing widely in flavor, some being bitter and others very sweet indeed. There are also many fountains of cold water, and these do not all issue from wells on low ground in a row; the truth is more surprising, for there is a cave to be seen nearby, not hollowed out to any great depth, but sheltered by a rock that juts out. Above this protrude, as it were, two breasts a little way apart, sending out water, in one case icy, in the other boiling hot. When mixed these furnish a most pleasant bath, beneficial in many sicknesses and giving special relief to tired muscles. The region also contains sulphur and alum mines.*

The real mandrake or *Mandragora officinalis* is one of the most striking plants of Lebanon and the Plain of Sharon. It has a central bunch of dark-blue, bell-shaped blossom on a flat disk of very broad primrose-like leaves.

Wei Boyang, a Chinese alchemist of the second century CE, relates a similar tale:[1370]

*One day Wei Boyang Passed into the mountains to prepare numinous elixirs. With him and went three disciples, two of*

*whom were, he felt, lacking in faith and sincerity. When the elixir was achieved he decided to make a trial of them. The gold elixir is now made, he said, but it ought first to be tested. Let us give it to this white dog; if the animal lives and can soar into the air then will be safe for human beings, but if the dog should die then it is not to be taken. So Wei Po-Yang They did it to the dog, and the dog immediately fell down dead. Turning to the disciples he said: I feared the elixir was not perfected. As it has killed the dog into would seem that we have not grasped the fall of theory of spiritual power. If we take it now I am afraid that we shall go the same way as the animal. What do you think we should do? The disciples, perplexed, replied by another question: Would you, sir, dare to take it yourself? He answered: I abandoned worldly ways and forsook family and friends to enter into the mountains; I should be ashamed to return without having found the Tao of the Holy in Immortals. To die of the elixir would be no worse than living without it. I must take it. And he did, whereupon no sooner was it in his mouth than he fell dead.*

One disciple took the elixir and died. When the other two had gone, the seemingly dead master, his disciple and the white dog recovered and journeyed along the mountain path of the immortals.

This elixir was made from the climbing plant *Asclepias acida* ("*AA*"), which is milkweed. This is a similar herb to the European swallowwort or *Vincetoxicum hirundanaria*. It is a medicinal antidote whose name means *defeat the poison*. The first century CE Greek physician and pharmacologist, Dioscorides, called the plant the *dog strangler* and wrote that the leaves it mixed with meat could kill dogs, wolves and foxes.[1371] In the Switzerland, swallowwort is called the *Master Herb* and in *Austria Jewish* herb or *White Cross herb*.

The Persians and Indians both made their sacred drinks, *Hoama* and *soma*, from fermented Asclepias acida juice, mixed with milk, butter or honey.[1372] After drinking the nectar, the adept entered a death-like state for several days. Upon waking, he experienced a state of ecstasy for a few days with higher consciousness, visionary powers, inexhaustible strength and vitality. All 114 hymns in the ninth book of the Rig Veda (circa 1500 BCE) are dedicated to *soma*:[1373]

*We have drunk soma, we have become immortal; we have gone to the light; we found the gods.*

The Soma plant *Asclepias acida* has small, fragrant white flowers at the end of its branches and few leaves. Christian graves in Rome's catacombs have drawings of a variety of this plant showing long fruits, which is not found in Europe.

The early Israelites and Edomites used the *burning bush* datura stramonium, commonly called the thorn apple. It is the only plant to grow on rocky high places such as Jebel Madhbah at Petra. The spiny black fruit has long been used as a folk medicine and intoxicant. Diodorus Siculus wrote that the priests used its fruit to bring on fantasy, *which they say is the voice of their god*.[1374] It seems that the thorn apple is Eden's forbidden fruit because the peculiar feature of the thron apple is that it produces a vapour that burns without the bush being consumed. There are references to the thorn apple in Homer's Odyssey and Shakespeare's plays Hamlet, Romeo and Juliet, and Anthony and Cleopatra. In recent times it has been found to control severe brain cancer.[1375]

While in times that are more recent, the Persians made Soma from *Asclepias acida*, some scholars now suggest that the ancient recipes in the Rig Veda strongly imply that Soma was made from two stones or rocks (*adrau*) in the mountains (*girau*). It is quite likely that Soma had its true source in metals before they used hallucinogenic plants like *Asclepias acida* and more recently, *Cannabis*

At the end of Chapter 2, we saw that volcanoes produce ores with iridium and rhodium that can be used to manufacture ORMES and healing monatomic materials. Rig Veda recipes say that a divine Eagle fetches Soma from Heaven.[1376] The Eagle extracts it from a metal fortress in the form of golden-yellow (*hari*) and reddish-brown (*aruna*) rocks, which are probably yellow gold-quartzite and reddish-brown gold-platinum ores. The Rig Veda also says the priests crushed the collected material with noisy grinding stones, which sounds more like heavy ore grinding than squeezing plants. Then they washed it free of impurities, filtered it through a woolen fleece (*avi*) and cooked it in water. The Rig Veda says the final product is *clothed in robes of milk*. They called it the *Milk of Heaven* or *Milk of God*.

Returning to the manufacture of glass, we find the metals of alchemy used extensively, such as gold for ruby red color and antimony as a decolorant and opacifier.[1377] This red-golden, transparent, antimony glass symbolizes the new Jerusalem. The glassblowers of Murano, north of Venice, still manufacture rose lamp glass from gold. Many of these

precious lamps decorate churches, in particular Jesus' tomb in Jerusalem's Church of the Holy Sepulcher. Although invented by Johann Kunkel in Potsdam in about 1680, the earliest example of ruby-glass dated with certainty is a pair of fine Baroque ruby glass beakers in the Treasury of Copenhagen's Rosenborg Castle. Duke Julius Franz of Saxony-Lauenburg polished these beakers in 1689.

The Egyptians used antimony in glass making since at least the time of Tuthmose III. The religious secret of antimony glass provided the wondrous translucency of the stained glass windows at Chartres Cathedral.[1378] The alchemical technology for this special glass suddenly appeared in the first quarter of the twelfth century CE and just as abruptly disappeared in the middle of the next century.[1379] The famous *Purple of Cassius* was, for example, a colorant made from the *body of God*. It was in use long before its official discovery in 1685. The presence of the *Purple of Cassius* in glass figuratively endowed light with the *body of God*. Chartres' Blue was similarly a particularly beautiful unsaturated blue that delighted the senses. It was a feature at Chartres Cathedral.[1380]

As the Essenes were quite familiar with glass making and the chemistry of gold, they would have been in possession of the materials to make the explosive called gold fulminate. Gold, Aqua Regia and potash make this highly unstable explosive. *Aqua Regia* dissolves the gold and the addition of potash precipitates gold hydroxide. Potash is potassium carbonate from the ashes of burnt wood. Adding ammonia (*sal ammoniac*) to the gold hydroxide then forms gold fulminate. It becomes very explosive when dry and is difficult to handle. Dissolving silver oxide in ammonia makes fulminating silver, which is also very explosive when dry.

The alchemist masons who employed gold fulminate as an explosive would have prepared it on-site. To cut a block or stele with precision, the masons would have poured a fulminate slurry into a series of chiseled-out hollows, allowed it to dry and then set off a chain reaction to separate the rock.

Modern gunpowder is a less expensive explosive made from seventy-five percent potassium nitrate, ten percent sulphur and fifteen percent charcoal. The alchemist monk Roger Bacon first revealed it in the West in the early fourteenth century CE.[1381] At that time, gunpowder was a mixture of Brimstone, Sulfur and Saltpeter. China first discovered the secret in one thousand CE. As soon as gunpowder appeared in

England, the Crown seized the rights and began to manufacture it under Crown monopoly.

Both fulminating gold and original gunpowder used regular alchemical raw materials like saltpeter, which was a common source of nitric acid for Aqua Regia. Yet, only fulminating gold is likely to have been the *Shamir*. This is because it had two characteristics that would have disenchanted monarchs and therefore allowed it to remain comparatively secret. The first was that any significant use of fulminating gold required a monarch to delve deeply into his gold reserves. The second reason was that the strategic use of the fulminating gold was severely limited because it was unstable. Unskilled soldiers could neither prepare nor handle the dangerous substance.

Moses and the authors of the Bible at the time of King Solomon may have known about gold fulminate. For example, Moses referred to the massive destruction the Lord would wreak on the land with brimstone and salt if the Israelites abandoned his covenant:[1382]

> *And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?*

It is also possible that the story of Joshua's destruction of Jericho is an indirect reference to the terrible power of the *Shamir*.[1383] In fact, Joshua reserves the metals in the city for the Lord's treasury, perhaps with an eye to replenishing his stores.[1384]

In old Masonic tradition, the *Shamir* is one of the secrets that Hiram Abiff refused to surrender to his murderers. The *Old York* ritual refers:[1385]

> *… to the wonderful properties of that noble insect the SHAMIR, which cut and shaped all the sacred utensils and holy vessels in King Solomon's Temple... the wonderful creature that could cut stones*.

The crest of Earl St Clair of Orkney and the documents in the St Clair libraries prominently show the *Shamir*. Earl St Clair was the Scottish ruler who sheltered fugitive Knights Templar and their fleet, when it escaped Philippe IV's suppression order. His family subsequently became hereditary Grand Masters of Freemasonry. The knowledge of the *Shamir* has no doubt remained sealed with other

documents in three encased boxes, alongside the seventeen Barons in their armor, in the vault of the St Clair's crypt at Rosslyn Chapel. The secret still holds fascination but today it is likely to be one of those empty secrets that are now all too common in hermetic alchemy.

Following the destruction of alchemical works by Diocletian, the famous Library of Alexandria was itself burnt to the ground by a Christian mob in 390CE. This loss of the Library, followed by the gruesome murder of the beautiful mathematician Hypatia by a gang of monks twenty-five years later, ushered in Europe's Dark Ages.

The story of the Philosophers' Stone lay dormant in the West for another six hundred years, until the time of the Crusades when rumors seeped out that the Knights Templar had found something very exciting. Troubadours of the Holy Grail romanced this discovery to a fascinated Europe, as we shall see in Chapter 22.

Alchemists and kings vigorously sought the Philosophers' Stone as a wonderful medicine that had the power to repair the human body and increase human life almost indefinitely. The Bible itself had declared that Melchizedek the King of Salem, who first possessed the Philosophers' Stone, would live forever.[1386] Flavius Josephus seemed to confirm this when he recorded that the Essenes had extraordinary lifetimes of greater than one hundred years.[1387] Georgian people in the mountains above Colchis reputedly enjoyed similarly bounteous lifespans of one hundred and ten years.[1388] In 1220CE, with Grail romances echoing around Europe, the alchemist Artephius claimed he had lived a thousand years.[1389]

The Comte St. Germain was supposed to have lived for more than one hundred years. He was a prominent Jewish alchemist who made known that his special color was, as we might imagine, green tinged with blue. Baron de Gleichen, who knew St. Germain well, refuted his long life maintaining that St. Germain had said to him:

> *These stupid Parisians believe that I am 500 years old; I confirm them this idea since I see that it gives them much pleasure. However, this does not mean that I am infinitely older than I look.*

Various sources 'sighted' St. Germain in 1835, 1926 and 1934, although his death is well recorded on February 27, 1784, and by his own admission he seems to have been ninety-two or ninety-three at the time. The year of his birth is unknown.

Nicholas Flamel who lived from about 1330 to 1418 was a Grand Master of the Prieure du Notre Dame du Sion and a well-known

alchemist. He is also reputed to have been alive some three hundred years after his recorded death. Paul Lucas wrote in 1712 that he met a Dervish in the streets of Bursa in Turkey who said that he had come from Uzbekistan. The Dervish related in great mirth that Flamel and his wife were living in India. Ayurvedic Indian alchemy, called *Rasa Shastra*, claims people alive today aged three hundred years. The Ayurvedic texts repeatedly say *gold is immortality*.[1390]

Following the translation of the great Arabian sources, the flurry of Grail Romances and suppression of the Knights Templar, alchemy became dormant for a further three hundred years. As we saw in Chapter 17, the Church had prohibited alchemy and all scientific investigation. Only scattered Jewish alchemical scandals and anonymous alchemical publications punctuated this blanket of silence.

Alchemy gave birth to modern chemistry in the sixteenth century. The key event was when Antoine Lavoisier showed that water separated into hydrogen and oxygen, and then recombined as water. He wrote that oxygen sustained combustion, oxidized the elements and was susceptible to recovery. Lavoisier summarized his *big bang* in chemistry with the words:

*Nothing is created and nothing is destroyed, all is transformed*.

Following his discovery, reason totally prevailed over metaphysics in chemistry. For all his greatness, poor Lavoisier had a sad end on the guillotine because he was also a State farmer-general at the commencement of the French Revolution. Yet the new chemistry he catalyzed made rapid scientific advances. It quickly distanced itself from alchemy's inherent imposture and fraud.

The Rosicrucian influence then revived once more with Dr John Dee, Shakespearean literature, the cautious writings of Paracelsus and the mystical works of Fludd and Maier in the seventeenth century. This tiny trickle received some impetus with the Invisible College and Royal Society. It became a gentle stream when the English chemists and physicists Robert Boyle, William Cooper, Eireneus Philalethes and Sir Isaac Newton began to bring bona fide chemical and alchemical investigations some respectability.

The tentative revival of alchemy then became a veritable flood in the late eighteenth century with the popularity of Freemasonry in England and Rosicrucianism among German Masonic-alchemical groups. It is at this time that we see the emergence of groups with remarkable names such as the *Brothers of the Boiled Dew*.

Many of these fringe groups were reviving Jewish traditions preserved in Rabbinical and Arabian treatises.

In the next chapter, we look at one of the most intriguing aspects of alchemical studies, Jewish traditions that allude to what the Knights Templar really found under King Solomon's Temple.

# Chapter 20 The Ancient of Days

The philosophy of the *qabb³lâ* or Kabbalah is set out in the *Sepher Yetzirah* or *Book of Creation*, written in three hundred CE. It describes a cosmology based on numerical correspondence, such as the sevenfold planets with the seven days of the week and the seven openings in the head. Another is the twelvefold zodiac with the twelve directions of space, twelve months of the year and twelve organs of the body. It teaches that dualistic good and evil do not tear the cosmos. Instead, positive and negative energies hold the cosmos in polarity. The method of salvation is through becoming aware of oneself as a microcosm. This seats the *King on his Throne* in the centre of life.

The concept of the *King on his Throne* was a common symbol for Osiris in ancient Egypt. The throne was Isis and she was the female counterpart of the male, making the whole of God.[1391] The young Horus often sat on her lap as the king reborn. Many a *Pieta* shows the young Virgin Mary as the throne, nursing Jesus.

The *Zohar* or *Book of Splendor* is the *magnus opus* of the Spanish-Jewish Kabbalah.[1392] Its name derives from *ZHR* meaning *to illuminate*. It is both a mystical novel based on the Torah and a commentary of the Pentateuch. Rabbi Simon bar Yochai wrote the Zohar in the second century CE but it was apparently edited by Moses bar Shem Tov of Leon of Granada who died in 1305.

Moses of Leon published the Zohar in 1290. Just before his death, he added three influential and enigmatic books.[1393] These were the *Book of the Concealed Mystery* (BoM), the *Greater Holy Assembly* (GHA) and the *Lesser Holy Assembly* (LHA). Together they represent only three percent of the Zohar.

In the *Lesser Holy Assembly,* Moses of Leon is dictating from his deathbed:[1394]

> *The Reapers of the Field are few*
> *And only at the edge of the vineyard.*
> *…Rabbi Shim'on sat down*
> *He cried, and said, 'Woe if I reveal! Woe if I do not reveal!'*

His dying breaths imparted the secret knowledge of *manna* and the *Ancient of Days* :[1395]

> *And all of them (the holinesses) come from the upper head of the skull…from the direction of the upper brains…and this blessing*

*flows into all the vessels of the body, until it reaches those that are called the 'hosts'…And, that flow, after it is collected there, it stays there, and then goes to that holy foundation. It is all white, and therefore it is called 'mercy'. And this mercy enters the Holy of Holies, as it is written (Ps 133:3): 'For there the Lord commanded the blessing, even life for evermore.'*

Here *blessing* and *mercy* are two of the original Hebrew names for *manna*.[1396] Another is the *charity of God*.

Both the *Zohar* the *Denudata*, another Kabbalah text, describe *The Ancient of Days* as having a furnace and three skulls. The prophet Daniel, reputedly a great alchemist, wrote of the *Ancient of Days* in the Book of Daniel:[1397]

*I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him … and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days …*

The *Ancient of Days* had only one eye known as the *Eye of Providence*. It shone with blinding brightness.

The *Ancient of Days'* sophistication is similar to Hephaestus' legendary robotic smithy on Mount Olympus, where he manufactured some sort of vehicle:[1398]

*He was making twenty tripods*
*To place around the walls of the fine hall:*
*He was fitting golden wheels under their bases,*
*So that they by themselves could enter ('autòmatoi dysaiato') the gods' meetings,*
*Then return home ('pròs dôma neoìato'). It is wonderful to look at!*
*…*
*Two golden maids …*
*Looking like living girls,*
*Had a mind in their breasts ('nòos metà phresin'), they had voice*
*And strength.*
*…*
*He moved the bellows away from the fire,*
*And collected all tools he had worked with into a silver case;*
*Then with a sponge he dried his face, his hands,*

*His neck and hairy chest,*
*He put on his tunic, took his big stick, and limped out*
*Of the door.*
*…*
*He went back to the bellows,*
*Turned them to the fire and set them in action.*
*All twenty bellows blew on the furnaces*
*Emitting a modulated kindling puff ('pantoìen eùpreston aütmèn'),*
*Now fit for quickening,*
*Now for the opposite,*
*According to Hephaestus' purpose and the progress of the work.*

Our investigations have been conventional to this date. The foundation has been reasonably scholarly. We now dip well below the scholarly threshold into the kaleidoscopic realm of speculation.

British engineers George Sassoon & Rodney Dale have interpreted this description of the *Ancient of Days* as a machine for manufacturing *manna*, a kind of still, described in anthropomorphic terms.[1399] The engineers saw the still as a bacterial multiplier for manufacturing bread. They may well have been on the right track, but misinterpreting common bread for sacramental bread. Stills similar to the description of the *Ancient of Days* are commonplace in alchemy, particularly the double pelican with two interlocking cucurbits.[1400]

Moses of Leon describes the operation of the *Ancient of Days* as follows:[1401]

*Into the skull ... distils the dew from the white head ... and covereth it. And that dew appeared to be of two colors and by it nourished the field of the holy apple trees. And from this dew of this skull is the manna prepared for the just in the world to come. And by it shall the dead be raised to life. And the manna did not appear to be derived from this dew except at one time: the time when Israel was wandering in the desert. And the Ancient One of All fed them from this place. But afterwards, it did not fall out so more fully.*

The ceasing of the manna in the Bible is analogous:[1402]

*And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.*

Caleb seems to have taken the machine that made *manna* to Hebron:[1403]

> *I conveyed the Divine Spirit through the water of Jordan to the level of the vale of Hebron.*

The two British engineers also believe that the Israelites relocated the *Ancient of Days* to Shiloh after it ceased production in Hebron. Shiloh is forty kilometers north of Jerusalem. The Children of Dan supervised the holy objects.[1404] Amongst them was a dedicated band of priests called the *Reapers of the Holy Field*.[1405] Their name derives from those who collect the manna from the dew in the *field of holy apples*.[1406]

The engineers contend that Psalm 133 of David is included in rituals of the *Zohar*, Knights Templar initiation and Freemasons initiation for a special reason. It is a perpetual reminder of the *Ancient of Days* and the *dew*, *manna*, Philosophers' Stone or *What is it?* that was lost:

> *How good and pleasant it is when brothers live together in unity!*
> *It is like the precious oil poured on the head, running down on the beard, running down Aaron's beard, down upon the collar of his robes.*
> *It is as if the dew of Hermon was falling on Mount Zion.*
> *For there the Lord bestows his blessing, even life forevermore.*

In addition, the *Zohar* says the same thing:[1407]

> "*Come and see:*
> *Every single day, dew trickles down from the Holy Ancient One to the Impatient One, and the Orchard of holy Apple Trees is blessed.*
> *Some of the dew flows to those below;*
> *holy angels are nourished by it,*
> *each according to his diet,*
> *as it is written:*
> *'A human ate angel bread'*[1408]
> *Israel ate of that food in the desert.*
> *Rabbi Shimón said:*
> *"Some people are nourished by it even now!*
> *Who are they?*
> *The Comrades, who engage Torah day and night.*
> *Do you think they are nourished by that very food?*
> *No, by something like that very food; two balancing one.*
> *… The food that comes from higher above is finer food,*
> *coming from the sphere where Judgment is found.*

*…Happy is the portion of the righteous!*

As we saw earlier, there is *manna* is Mercy and there is no Judgment without Mercy.

Also from the *Skull of the Microprosopopeia*:[1409]

*When the White Head decided to add to its beauty with an ornament, it sent out a spark from its own light.*

*It breathed on the spark to cool it, and the spark grew firm.*

*It expanded and hollowed itself out, like a blue transparent skull enclosing thousands, myriads of worlds.*

*This cavity is full of external dew, white on the side of the Father, red on the side of the Son. It is the dew of light and life, the dew that engenders and resurrects the dead.*

*Some are resurrected in light, others in fire.*

*Some are in the eternal whiteness of peace, the others in the redness of fire and the torments of war.*

*"The wicked are the disgrace, so as to speak, of their father, and it is they who cover the face with its redness.*

*In this skull of the Universal Man, only begotten Son of God, resides Knowledge, with its thirty two paths and its fifty gates."*

However, not everyone enjoyed *manna*. The fearful *Watchers* of the Book of Enoch, the *Nephilim*, had such large appetites that God gave them manna, of many different colors.[1410] They rejected God's offer, preferring the flesh of animals and man, fouling the air with sickly vapors. It was then that God decided to cleanse the earth.

The *Zohar*'s explanation makes compelling evidence that the manufacture of *manna* or *dew* is the great secret that was lost. Other descriptions by Jewish alchemists support this somewhat unconventional conclusion. For example, Michael Maier writes of Maria the Jewess:[1411]

*But the whole secret, she says, is in the knowledge of the Vessel of Hermes, because it is divine, and is, by the wisdom of the Lord, hidden from the gentiles.*

Among the many names Elias Ashmole lists as being applied to the Philosophers' Stone is the Hebrew Tetragrammaton *jud he voph hé*.[1412] The finding of the Hebrew Tetragrammaton is hermetically equivalent to finding the secret of the Philosophers' Stone.

Abraham Eleazar's talks of the Tetragrammaton in his fourteenth century book *Uraltes Chymisches Werck*, the *Book of Light*. A much earlier source called *The Great Secret of the Master Tubal-Cain* gave him the secret: the *Hebrew Tetragrammaton* is in a cave at the bottom of a

long passage, five hundred spans under the Holy of Holies.  A fire that kills protects it.

The *Copper Scroll* of the *Dead Sea Scrolls* reveals that foundations of the Temple concealed large amounts of gold and important texts at the time of the Roman assault of 67CE to 70CE:[1413]

> *Item 7: In the cavity of the Old House of Tribute, in the Platform of the Chain: sixty-five bars of gold.*

It may be that the six hundred talents of gold (about twenty-three tons) under the Temple was an *input* for an alchemical process rather than simply a store of wealth.  It may have been feedstock for making the Philosophers' Stone.

To encourage the Jews to redouble their efforts to find the lost Philosophers' Stone, Abraham Eleazar writes:

> *For you should know that God the Highest will promise and give you His blessing so that you should enjoy the breadth of the land and drink the dew of heaven.*

This is the same exhortation as found engraved on copper tablets in the manuscript of *Samuel Baruch*.[1414]  Samuel Baruch writes that the ultimate achievement is:

> *the great mystery of the world, the life and food of the holy souls and angels, out of whose dew the heaven comes and the fatness of the earth.*

In addition, he adds:

> *My sons, I have sketched in figures the secrets of the great world, and also its meaning according to its inner secret understanding, as Moyses our brother had learned it from Tubal-Cain, and left it behind, to your great joy, to find the Mighty One in Israel, in figures, as well as His servants and angels, together with the powers of the innermost receptacle in centro of the natures.*

Finally, alchemists from generation to generation hand down a dire warning:

> *That quintessence is a holy balsam and also a poison.  This is all medicine, and without the help of God it is without fruit, it kills and destroys.... This is the great secret of the fathers, this is what God gave them as a consolation, which they used when they were in plight and trouble; otherwise they did not use it, because they were satisfied with the Highest, and with little.  This was the masterpiece of the wise masters with which they prepared everything necessary that belonged to the Temple.*

We now delve even deeper into the realm of speculation. The Jewish stories show that the French knights who excavated the foundations of King Solomon's Temple in Jerusalem found more than gold. Let us hypothesize that they found the secret treasure of the Melchizedek Priests that they were looking for. It was an old gold processing machine that had long been disused and was almost forgotten. The Holy Order of Knights Beneficent of the Holy City tell the legend of how Hugues des Payens and the first Knights Templars, while repairing the house King Baldwin II of Jerusalem gave them, excavated in the ruins for materials. They found an iron trunk with many extremely valuable things, including the scientific process of the Great Work taught to Solomon and his confidants by Hiram Abiff, whom Solomon's friend and ally, Hiram King of Tyre, sent to them.[1415]

The Knights Templar fervently scoured Europe, Palestine, Arabia, Persia and Ethiopia for knowledge of the operating instructions.

It is highly probable that any mysterious technology they found was as puzzling as it had been to the *Reapers of the Holy Field*. They would have followed the only time-proven course of action. This was to adhere to the advice of the Jewish Rabbis and Sufis and hide the machine until time or circumstance should provide a clue to its unique benefits. *Where is it*? This question is as enigmatic as the original question-name: *What is it?*

The exact location of the Israelite secrets lies with the descendants of the Cistercians. The Knights Templar Order, for all its intrigue, was only the minder of the secret. They protected it but did not necessarily know the meaning of it nor understand it.

Initially, the knights of St Bernard were laymen. They received their constitution or *Rule* as Knights Templar, as a reward for their success in finding the secrets of the Temple. The new organization also provided protection for the coveted secrets. While the Knights Templar has always been of considerable esoteric interest, it was the Cistercian Order that owned the secret and controlled the Knights Templar.

The Cistercians were a monastic order founded in 1098CE at Cîteaux by Benedictine monks from the Abbey of Molesme. St Bernard, who lived from 1090 to 1153, joined the monastery of Cîteaux in 1113. Two years later, he became the founding abbot of Clairvaux. The Cistercians then became the most influential order within the Roman Catholic Church. Over the next fifteen years, they established more than three hundred monasteries. St Bernard built sixty-eight of these. The

number of Cistercian monasteries eventually grew to over seven hundred throughout Europe, Britain and Palestine.

The mother order of the Cistercians was the Benedictines, created by St Benedict at Monte Cassino in 529. People commonly called them *black monks* because of their black tunic and scapular. In stark contrast, the Cistercians adopted a white or grey tunic. It was an emblem of the purity fitting of their Jerusalem discoveries and they became the *white monks*.

In April 1310, Brother Aymery of Limoges lodged a defense in the name of the Knights Templar that highlighted the central role of St Bernard in establishing the Order on behalf of the Cistercians. He addressed the Order's defense to God and said:[1416]

> *Thine Order, that of the Temple, was founded in General Council in honour of the Sainted and Glorious Virgin Mary, Thy Mother, by the Blessed Bernard, Thy Holy Confessor, chosen for this office by the Holy Roman Church. It is he who, with other upright men, instructed the Order and gave it its mission.*

Nine lay French knights, led by Hugues de Payns, excavated under King Solomon's Temple on Mount Zion in 1118. A decade later, in 1128, the knights returned from Jerusalem in triumph because their excavations had been extraordinarily successful. St Bernard says he sent his triumphant knights to Champagne and Burgundy under the protection of the Count of Champagne:[1417]

> *The work has been accomplished with our help. And the knights have been sent on the journey through France and Burgundy, that is to say Champagne, under the protection as we shall see, of the Count of Champagne, where all precautions can be taken against all interference by public or ecclesiastical authority; where at this time one can best make sure of a secret, a watch, a hiding place.*

The ingenious St Bernard sent his knights and their precious charge to the ancient Merovingian region in southern France. They ultimately hid their Israelite cargo at Mt Cardou near Rennes le Château.[1418] German miners burrowed out a cache in the mountain for their treasure.[1419] This is consistent with old traditions that suggest the Holy Grail rests in a lonely chapel on a mountain.[1420]

There is a surprising piece of evidence that precisely confirms the importance of Mount Cardou: King Philippe IV's harsh suppression of the Order exempted the Mallorcan Mas Deus Commandery of Knights Templar at Bézu who guarded Mount Cardou from nearby Blanchefort

Castle.[1421] There were a number of preceptories and lookouts that did not immediately fall to Philippe Le Bel because they were on lands controlled by nobles. Such areas included Champagne, Lorraine, Savoie, Provence. In the Pyrennées, the counts of Carcassonne and Toulouse, the nobles of Barcelona and Aragon, and the Roussillon clans which included the family Fenouillet controlled areas around Renne le Chateau including Bézu, Les Triplées, Commes-Sourdes and Lavaldieu.

With the dissolution of the Knights Templar, the Cistercians went into decline and reform. The *Feuillants* emerged as a reformed Cistercian order in 1586. For the sins of their mother Order, they paid the penance of eating only bread and vegetables seasoned with salt. They drank only water and the Order permitted no furniture for their comfort. Total silence, prayer and manual labor occupied their days.

A second group of reformed Cistercians, called the *Trappists*, began a similar penance in 1662 and became known as the *Cistercians of the Strict Observance*. They devoted themselves to absolute silence, prayer, reading and manual work. They did not eat meat, fish or eggs. With the emergence of the *Trappists*, the original order became the *Cistercians of the Common Observance*.

It is certain that at the time the Knights Templar were indicted, the Cistercians would have been under at least as much pressure and given up any outstanding secrets to the Pope. Yet, there is no indication the Cistercians delivered their secrets at any time. Chapter 18 showed that the Pope was unwilling to help the Knights Templar or even listen to their secrets. From this we may conclude that the Church already had knowledge of the great find and considered that the Knights Templar had nothing further to add to this knowledge. Papal indifference to the Knights Templar suggests that the secret still lies concealed in the place where St Bernard's knights originally buried it, at Mt Cardou.

The cellars of the Cistercians and the cache in Mt Cardou near Blanchefort Castle are not the only repositories of Knights Templar secrets. The Melchizedek families would have followed their age-old policy of hiding the secrets in at least three places, as was the Essenes' policy with the Dead Sea Scrolls.

For example, documentary evidence is also likely to be stored in the extensive vault of Earl St Clair's Rosslyn Chapel, five kilometers south of Edinburgh in Scotland. The Chapel is only seven kilometers from the ruined Scottish headquarters of the Knights Templar at Balantrodoch, now called Temple. A foundation for the nave of the

Collegiate Church extends thirty metres from the west end of the existing chapel. Construction of the nave never proceeded. The foundation supported what was below, not what was above.

Before leaving the intriguing subject of the Knights Templar treasures in of Mount Cardou, it is worth considering that the interior chapels may contain more than one of the great religious icons. Various authors speculate that the mountain contains the bones of the Ancient of Days, the missing Ark of the Covenant or Jesus' bones.

The next chapter decodes inscription on Lord Anson's famous Shugborough Monument, based on a full knowledge of initiation theology. It confirms the bones in Mount Cardou may indeed be a surprise for all.

# Chapter 21 Et in Arcadia Ego

In 1744, George Anson (1697-1762) circumnavigated the globe as naval commander of the *Centurion*. Over three years and nine months he collected an immense fortune. He brought unusual plants from China, including the everlasting *Lord Anson's Blue pea*. Richard Walter and Benjamin Robin recounted his famous voyage in their book *Anson's Voyage*.

George Anson entered the Royal Navy at fifteen years of age. Commissioned at twenty-one, Anson commanded his own ship at twenty-seven. After his epic circumnavigation of the world, the Navy promoted Anson to rear admiral. His heroic feats led to a stream of decorations.

In 1747, Anson defeated the French fleet off Cape Finisterre. The Navy elevated Anson to vice-admiral and the King raised him to the peerage. It seemed no adverse circumstance could shake his rational calm. One year later Anson achieved full admiral and became a First Lord of the Admiralty. Incongruously, he then disappointed everyone.

In 1761, only a year before his death, he ascended to the highest rank, Admiral of the Fleet. In this year, he conveyed the seventeen-year-old bride of George III¸ Sophia Charlotte, Princess of Mecklenburg-Strelitz, in the Royal yacht *Charlotte* from Harwich to Cuxhaven, Germany. Anson died soon afterwards, in 1762.

Anson’s booty made him one of the richest navy men of the era. In 1743, he received the fabulous sum of £500,000 as his share of the treasure of the *Nuestra Señora de Covadonga*. In 1747, he received £300,000, from the capture of one of the transports that La Jonquière forfeited after Anson’s Cape Finisterre victory.

With his fortune, Anson created a magnificent seventeenth century house and garden at Shugborough Hall, in rural Staffordshire. Shugborough was the home of his elder brother Thomas, the Earl of Lichfield.

Anson commissioned James Stuart, the *Athenian*, to build *the antiquities of Athens* in the park. This included replicas of the Lanthorn of Demosthenes, the Triumphal Arch of Rome, Tower of the Winds, a Doric Temple, Chinese House, Cat's Monument, a cascade with a




*The Shepherds' Monument*
*(Shugborough Hall, Staffordshire)*

colonnade, a Palladian bridge and a Pagoda that is now lost to us. His Victorian rose garden still has a beautiful collection of rambling roses and bush roses.

The most unusual antiquity of all is the Shepherd's Monument. It takes its name from a marble relief based on a painting by Nicholas Poussin *Les Bergers d'Arcadie II* (also known as *Et in Arcadia Ego*) carved by the Dutch artist, Scheemakers. He sculpted this painting in mirror-reverse, typical of a bas-relief made from an engraving of the original painting kept in the Louvre. Reversed back from a mirror image to normal font, the inscription *Et in Arcadia Ego* is normal forward text.

Poussin's painting *Les Bergers d'Arcadie II* was very important to the Ansons. In 1751, Thomas Hudson painted Lady Anson holding a partly rolled copy of an earlier Poussin painting on the same theme known as *Les Bergers d'Arcadie I.* The Duke of Devonshire owned the original *Les Bergers d'Arcadie I* at the time. He lived at Chatsworth, quite close to Shugborough. In 1967, an anonymous seller sold Hudson's portrait of Lady Anson at Sotheby's to an equally anonymous buyer. Today, Chatsworth's Chapel proudly displays Bartolome Esteban Murillo's 1660 painting of the *Holy Family* adjacent to Nicolas Poussin's *Les Bergers d'Arcadie I*. The *Holy Family* warrants comment because it shows Mary in a red dress. This is traditionally the symbol for a woman who is no longer a virgin and Murillo is probably denying the virgin birth. Artists usually depict Mary Magdalene in a red dress.

The famous Parchment 2 found by Abbé Berenger Sauniere at Rennes le Château tells of the supper in Bethany at which the recently raised Lazarus sat at the table with Jesus. It was at this meal that Mary Magdalene anointed Jesus' feet with her hair. Abbé Sauniere's parchment contained a coded message that included the words *Poussin Teniers hold the key.* Sauniere went to great lengths to obtain copies from the Louvre of *Les Bergers d'Arcadie II* by Poussin and *St Antony and St Paul* by David Teniers. These were the same paintings held at or near Shugborough one hundred and thirty years before Abbé Sauniere's 1886 exploits.

David Teniers' *St Antony and St Paul* shows the Holy Dove flying down with the host in its mouth. It is a painting of what the hermit told *Parsifal* on his quest for the Grail:[1422]

*Its holiest power and its greatest, they shall be renewed today.*
*For ever upon Good Friday a messenger finds her way.*
*From the height of the highest heaven a Dove flies on her wings,*




*Les Bergers d'Arcadie II (Nicolas Poussin)*



*St Antony & St Paul (David Teniers the Younger)*




*Les Bergers d'Arcadie I (Nicolas Poussin)*




*The Arcadian Shepherds (Il Guercino)*

*And the Host, so white and holy, this to the stone she brings.*
*And she lays the Host upon it. And white as His body the Dove*
*Fulfills her mission and flies on her path to the Heaven above.*
*Ever upon Good Friday, this happens as you hear from me,*
*And the stone from the Host receives all good that on Earth may be,*
*All food and drink that springs here as abundant as Paradise,*
*All wild things in wood and water, all that moves below the skies,*
*To the brotherhood of the Grail are they given, who serve God's favor fair.*
*His servants He feeds for ever, the Grail their needs and care.*

The marble relief of Poussin's *Les Bergers d'Arcadie II* in the gardens of Shugborough has some unusual features. Scheemakers adjusted the hand of the first shepherd so that his finger still pointed to the word *Arca* in the inscription *Et in Arcadia Ego*. Furthermore, Scheemakers placed a smaller sarcophagus on top of original tomb or plinth. This new *Arca*, which is an *ossuary* or bone container, is ogee sided with an Egyptian pyramid for its lid.

Scheemakers also introduced a jolly vegetation god under the foot of the shepherd standing next to the goddess. In the original *Les Bergers d'Arcadie II*, this shepherd merely rests his foot on a rock. This barely perceptible element of Scheemakers tableau would have been highly risqué for the period because the vegetation god is looking forward to receiving blood from the sacred marriage of one shepherd with the goddess that results in an age-old sacrifice.

In fact, the vegetation god is trying to hurry the goddess to consummation by showing her a very earthy erection. Urged on, the goddess has begun her encounter by placing her arm on the shoulder of a shepherd symbolizing that he is the chosen one for rebirth. The shoulder has always been an important icon of selection. In Greek myth, the sacrificial king Tantalus set a shoulder before Demeter at a banquet of the gods.[1423] Even in Jerusalem, the shoulder was the priestly perquisite.[1424]

Further over to the right is a five-petal dog rose of the goddess that suggests encounters past.

Most incongruous of all are two simultaneous images of Lord Anson's dogs, one holding out his paw. They are in the cloud above the new ossuary, where one would normally expect the sunburst or illumination of God.





*Additional Ossary* — *Vegetation God & erection*
*(from The Shepherds' Monument)*



*The Goddess, Demeter (Hecate)*
*(from Les Bergers d'Arcadie II)*

These irreverent symbols of the sacred marriage remind us of original purpose of the *Et in Arcadia Ego* theme. *Les Bergers d'Arcadie II* shows a goddess with voluminous robes because she is Demeter or Hecate. This goddess of *truth in death*, held a sickle beneath her garments ready to dispatch the sacrificial king, or a surrogate representing the dark side of his nature, after he had consummated the sacred marriage. Originally, the spilled blood of the sacrificial king fertilized the land for the next year of crops. Much later, it became a personal ritual of renewal where only the hypothetical base nature died.

The earliest *Arcadia* painting that uses Virgil's *Et in Arcadia Ego* theme is by Il Guercino of Bologna. Il Guercino painted *The Arcadian Shepherds* for Cardinal Francesco Barberini in 1618. It shows the smooth skinned Cain in contemplation about the death of his rough skinned brother, Abel.[1425] Abel is the hairy, base side of Cain's nature. The vegetation god in *Les Bergers d'Arcadie II* is the same as the ground god mentioned in Genesis 4:18 as opening its mouth to receive Abel's blood from the hands of Cain.

Il Guercino included a watching owl, the bird of death, to imply both the passing of time and wisdom in the events of the night. In *Les Bergers d'Arcadie I* Poussin transformed the owl into Pan, the *universal god*, who pours water to show the passing of time.

In *Les Bergers d'Arcadie II* Poussin further transforms Pan to a shepherd-god. This new shepherd has no need of sandals like the mortal-shepherds who will shortly be involved in the drama.
The drama that will ensue has always been associated with initiation and renewal under the auspices of the goddess.

Another *Et in Arcadia Ego* painting in Frederick the Great's Sans Souci palace in Potsdam shows only one shepherd with a group of goddesses. The three goddesses represent the goddess triplet of marriage, birth and death.

While these various esoteric layers in Poussin's painting are important in their own right, we turn to another level of meaning represented by the additional ossuary and the perplexing letters engraved below the bas-relief. These letters are D.O.U.O.S.V.A.V.V.M. The beginning D and the last M are set on a lower line to the rest of the letters. Until now, these letters have remained undeciphered.

Julius Caesar's great saying *veni, vidi, vici* has always been the essence of succinctness. It translates as *I came, I saw, I conquered*. This



*Mirror Reversal of Shepherds' Monument*
*and enigmatic letters beneath*

pithy Latin grammar immediately suggests the letters V.A.V.V might also be an abbreviation of Latin.

A computer readily checks classic Latin sources, forwards and backwards, for words with this sequence of letters. Such sources are the Latin Vulgate Bible and the original Latin texts of Virgil's Aenead and Ovid's Metamorphoses.

Genesis 50:25 had the sequence in reverse order: *visitabit vos asportate vobiscum*. How very appropriate. This is the most important part of the very last chapter in Genesis, which deals with the *Death of Joseph in Egypt*. It expresses Joseph's request that his expatriate compatriots in Egypt hide his bones safely outside Egypt.[1426]

There is more in Genesis 50:25 than just the sequence of the four starting-letters. The initial D precedes these as *Deus*, or God. Then another two letters follow, the letters O and M from *ossa mea*, meaning *my bones*. Altogether, seven of the ten letters needed are present.

Genesis 50:25 reads:

> *Deus visitabit vos asportate vobiscum ossa mea de loco isto*

which translates to:

> *God will surely come to your aid, and then you must carry my bones up from this place.*

Understandably, Joseph did not want his mummy to remain in Egypt. Similarly, Joseph swore to his father Jacob that he would to remove Jacob's remains from Egypt:[1427]

> *Jacob lived in Egypt seventeen years, and the years of his life were one hundred and forty seven. When the time drew near for Israel to die, he called for his son Joseph and said to him, "If I have found favour in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt, but when I rest with my fathers, carry me out of Egypt, and bury me where they are buried. "I will do as you say" he said. "Swear to me" he said. Then Joseph swore to him, and Israel worshipped as he leaned on the top of his staff.*

In many instances of biblical prophecy, it seems the priests recorded prophecy well after the successful completion of the prophesized act. It is intriguing to contemplate whether this may be the case with the removal from Egypt of the remains of Jacob and Joseph. That is, their compatriots removed their bones to Hebron or Jerusalem. In Hebrew, Hebron is the word Khev'run. *Kever* in Hebrew and *Khab'ru* in Sanskrit both mean *tomb*.

Remember, it was Caleb who said:[1428]

*I conveyed the Divine Spirit through the water of Jordan to the level of the vale of Hebron.*

Now we can ask, does the Shugborough Monument refer to taking the patriachs' bones or mummies to Hebron, and later Jerusalem?

The artist Nicholas Poussin included Mount Cardou in *Les Bergers d'Arcadie II*. Various authors have attributed something very special to this mountain. Its intrigue involves both the mystery of Rennes le Château and the secret treasure of the Knights Templar. It was to Mt Cardou, near Rennes le Château, that the resourceful St Bernard sent his knights with their precious charge. This is where they ultimately hid their amazing Israelite cargo.

Bertrand de Blanchefort was the fourth Grand Master of the Knights Templar from 1153CE to 1170CE. He was perhaps the most significant Grand Master, transforming that organization into a well-disciplined and powerful political institution. Bertrand involved the Knights Templars deeply in European politics of the day.

Bertrand de Blanchefort granted the Knights Templar his lands around Rennes le Château and Castle Blanchefort. The Knights Templar immediately built in the area and the village of Rennes le Château evolved as their regional headquarters. Somewhat incongruous as the center of Christendom, the town's coat of arms is a Star of David.

Mount Cardou's gold had been depleted by Roman armies many years before Bertrand de Blanchefort's German speaking miners arrived. Yet they apparently dug for a considerable period. Was this for gold or did they hollow out a cache of burial chapels in the mountain? Intriguingly, the miners may have carved the face of a reclining or buried man on the side of Mount Cardou.[1429]

Genesis 50 deals with the death of Joseph and the dispatch of his bones to rest with his ancestors in Jerusalem. So perhaps the Knights Templar found Joseph's Egyptian mummy under the Temple in Jerusalem. This explanation is consistent with Shugborough's inscription and the additional ossuary with its Egyptian pyramid top.

An exact correspondence between seven of the ten enigmatic letters and Genesis 50:25 was a good start. Furthermore, the Biblical verse is a prophecy. Anybody that found the bones would describe the discovery as past sense. If the Knights Templar found the bones, they would describe removal of the bones from a threatened Jerusalem to Mount Cardou:[1430]

> *The work has been accomplished with our help. And the knights have been sent … where all precautions can be taken against all interference by public or ecclesiastical authority; where at this time one can best make sure of a secret, a watch, a hiding place.*

The challenge remained to identify the remaining three letters S.U.O. The computer could not locate this sequence in biblical verse. A list of archaic Latin words provided an unexpected answer. U stood for *upilio*, the archaic word for *shepherd*, the theme of the Shepherds' Monument.

While it is possible that the letter S could stand for *sunt* or *they are* as in *my bones they are dispersed*, this necessitates a new phrase with accompanying verb. It is more likely the letter S represents the adjective *sancta*, meaning *holy* or *sacred*. With these substitutions the words *sancta ossa upilio* mean the *shepherd's holy bones*.

This provides an elegant solution to most of the problem:

> *Deus visitabit vos asportate vobiscum sancta ossa upilio o… m…*
>
> meaning:
>
> *God will surely come to your aid, and then you must carry away the shepherd's holy bones o… m…*

The letters O.M. remained a hurdle. In the middle of the biblical verse, these letters stood for *ossa mea*. However, the hypothetical solution no longer needed *my bones*. The bones being were those of Joseph and perhaps his father Jacob, not *my bones* but *their bones*.

Earlier chapters showed that Jacob, or more correctly *Iakeb Aarhu* (Jacob on the Ladder) *Mer User Ra*, was a Hyksos Shepherd king that reigned immediately before *Aa Pehti Set*. Many inscriptions on scarabs attest to him. Ramses II dated the commencement of the reign of this king *Aa Pehti Set*. He erected a stele in 1240BCE to commemorate the four hundredth anniversary of his dynasty commencing with *Aa Pehti Set*.

If *their bones* were those of Jacob and Joseph, the Knights Templar indeed carried *shepherd's holy bones* away from Jerusalem, the holy bones of a Hyksos Shepherd king and his son. It is quite consistent with our chronology that the Semitic contingent of Hyksos may have carried these bones to Jerusalem during the period of Hyksos rule in Egypt.

The troublesome word beginning with letter M could not be a word in the middle of the sentence, as it had been in the biblical verse. The physical layout of the inscription shows it should be an end word. A

small depression following each letter confirms the forward direction of the sentence.

The position of the letter M as an end word is also likely because tracing the inscription yields a St Andrew's cross. As we have seen, this was a very important symbol in Lord Anson's day. A St Andrew's cross is the symbol used in old initiation and sacrificial rites to represent resurrection. It is a symbol of Archangel Michael and the lineage of Melchizedek Priests. Within the Roman Catholic Church, it is the *Signaculum Dei* or *Seal of God*.

The St Andrews cross is achieved on the inscription by following the rising diagonal line from D on the lower left to the first V on the top right, then running right to left across the main row of letters. Finally, a downward diagonal from the top left O to the bottom right M completes the cross.

The symmetry implicit in a St Andrews cross would have been important to Lord Anson. He established a fine garden of dog roses, the symbol of resurrection of the men of the Plain of Sharon.

Following the small depressions and the St Andrews cross places the letter M as the first letter of the last word. The preceding word begins with O.

The right words came once more from the archaic Latin word list: *occulto maneo,* which translates as *to remain concealed.*

At last the whole sequence of letters was in place:

*Deus visitabit vos asportate vobiscum sancta ossa upilio occulto maneo*

which means:

*God will surely come to your aid, and then you must carry away the shepherd's holy bones to remain concealed.*

Now Lord Anson's mysterious letters at Shugborough have a solution. The inscription implies that Lord Anson knew the Knights Templar found Joseph's mummy under the Temple in Jerusalem. They removed it to a shrine in Mount Cardou. Poussin showed it in his famous painting *Les Bergers d'Arcadie II*. The shrine may still be there. Possibly the bones or mummy of Jacob is there as well.

The famous *rose line* of France supports for this solution. On the official maps of the day, the *rose line* passed through Mount Cardou and the unusual meridienne of Paris' St Sulpice. Meridiennes are brass plaques and strips in a church. A ray of sunlight highlights the meridienne at noon and is used calibrate the village clock.

St Sulpice's meridienne is special for three reasons. Firstly, the eminent English astronomer, Henry Sully (1680-1728), installed it in 1727. Henry, who lies in St Sulpice, spent most of his life on the Continent. From 1718 he worked under the protection of the Philippe II, Duc d'Orléans (1674-1723). Philippe came to power in 1715 as Régent de France, because Louis XV was in his minority.

Henry Sully played a major role in solving the problem of longitude. Historians regard his 1724 *timepiece C* as one of the twelve most important marine timekeepers in the quest for longitude. It pre-dated John Harrison's first attempt by 11 years.

Secondly, the St Sulpice meridienne is important because French astronomers adjusted it in 1744, about the same time Lord Anson was beginning Shugborough Hall.

Finally, the church of St Sulpice received exceptional artistic endowments in the century following the installation of its meridienne. The Abbey of St Germain des Pres established St Sulpice as a peasant church. In 1732, the authorities decided to remodel it and advertised an architectural design contest. Florentine architect Servandoni won the contest with a proposal to change the Graeco-Roman façade to fine Antique style. Although Servandoni's designs were adopted, they were extensively modified by Maclaurin and then by Chalgrin. Twenty artists worked on the interior murals and the genius of Bouchardon, Pigalle and Delacroix excelled their work.

The Eugène Delacroix Romantic murals from 1849 to 1861 astound us. As with Henry Sully, Delacroix was supported by a Duc d'Orléans, Louis Philippe (1773-1850). The French crowned him king after the 1830 July Revolution. On the vaulting of the first chapel on the right, Delacroix painted St Michael killing the dragon. St Michael is the patron saint of Israel and England. On the right wall, Delacroix painted angels driving Heliodorus, the King of Syria's minister, from the Temple. The angels struck him down for coveting the Temple's treasures. One of the angels is on horseback, like a Knight Templar. On the left wall, Delacroix painted Jacob struggling with the Angel of God.

Both the Bourbon and its cadet d'Orléans dynasties were closely associated with Knights Templar succession. Philippe II, Duc d'Orléans (1674-1723) signed the famous *Larmenius Charter of Transmission* in 1705 as Grand Master.[1431] Louis Bourbon of Maine succeeded him in 1724, followed by Louis de Bourbon-Condé in 1737 and Louis François Bourbon-Conty in 1741.

Louis de Bourbon-Condé was also Grand Master of French Freemasonry. He was succeeded as Grand Master of French Freemasonry by Louis Philippe-Joseph d'Orleans (1747-1793), father of the Louis Philippe who supported Delacroix.

The Valois King, Philip VI originally created the Orléans cadet branch of the Valois family for his son Philippe in 1344. However, Louis XIV's brother, Philippe I (1640-1701), Duc d'Orléans founded the *house of Orléans*, which is the collateral branch of the Bourbons. The original Latin name of Aurelianensis highlights that Or in Orléans means gold. Members of the French royal family frequently used the name Aurelianensis. Its esoteric meaning is *Prince of the Sanctuary*, similar to the fabled Ambrosius Aurelianus of England.

St Sulpice benefited from one hundred years of sponsorship by the Princes of the Sanctuary, the Dukes of Orléans, Bourbon-Condé, Knights Templar Grand Masters and French Freemasonry Grand Masters.

Out of this, Henry Sully and Eugène Delacroix delivered us an extremely impressive church with magnificent images of Jacob, the defense of the Temple treasure and the patron saint protector St Michael fighting the internal enemy - directly attached to Mount Cardou by the *rose line*!

In the next chapter, we look at the stories of the Holy Grail, in particular the Didcot Perceval manuscript of about 1200CE, which is now in the French National Library. The anonymous author claims it is the story of a monk called Blayse, the most authentic source of all the Grail stories.[1432] In this story, Merlin asks Perceval the *big* question:

*What is it that the Grail has served and what is it it serves*?

# Chapter 22 The Holy Grail

The Didcot Perceval is one of the most authentic romances of the Holy Grail. Its name originates from an early owner of the manuscript called Didcot. In the romance, Perceval's famous *make or break* question is:

*What is it that the Grail has served and what is it it serves?*

Chapter 19 showed the question-name *What is it?* stands for the Philosophers' Stone, sacred manna or dew. Perceval's unusual question makes little sense without one of these substitutions. The question then becomes a strong statement of the Grail's existence. It has supplied manna throughout history and still does:

*Manna that the Grail has served and Manna it serves.*

Wolfram von Eschenbach's Grail romance *Parsifal* written in 1220CE identifies the Knights Templar as the protectors of the Holy Grail and the Grail family. In Wolfram's romance, the Grail is a stone left on earth by a host of angles. The Grail's wondrous properties include the capacity to heal and rejuvenate.[1433]

After their Jerusalem discoveries, the Cistercians and Knights Templar searched everywhere for more information. The Abbot of Cîteaux, Etienne Harding, was an Englishman credited with formulating the instrumental *Charter of Charity* of the Cistercian order. He and St Bernard committed the whole resources of the Cîteaux to studying their newly discovered texts.[1434] To assist their work they engaged rabbis from High Burgundy in return for political protection. It is probably from this circumstance that the Kabalistic Rabbis conceived the final books of the Zohar.

In their search, the Knights Templar also discovered Sufi chivalric *Holy Grail* imagery with its associated Order of Knights and *lineage of custodianship*. This existed long before medieval times. The Sufi Master *Sohrawardi the Martyr* was central in preserving the endangered culture. Medieval troubadours of the day presented these Sufi images and stories of the Holy Grail to a thrilled Europe.

With the aid of UNESCO funding, Henry Corbin researched Sohrawardi's approach to the Holy Grail.[1435] The Holy Grail around which Iranian Knights assembled was the Zoroastrian *xvarnah* or *light of glory*. It is identical to the *oriflamme*, *golden flame* or *flaming gold*. The

light of this flame enabled the Knights to behold *Isrâqîyûm,* which was the source of the *knowledge of the Orientals*.

The Knights Templar also placed a round table with a flame in the centre of their church.[1436] Their octagonal church was the traditional church of the god *Q're,* the Sumerian *KUR* and the Moon God *Sin*. The *oriflamme* in the center would have cast eerily magnified shadows of the knights on the inner wall of the Church or Temple providing a deeply moving ambience. The Church demolished these octagonal churches to erase the practices of the Knights Templar and their seemingly occult philosophies. Temple, at London's Law Court, is a rare example of a Knights Templar church.

In Chapter 5, we saw that the Arthurian legends have deep roots in Iranian speaking tribe of Sarmatian Alans called the Kalybs. In the Romances of the Holy Grail, Perceval or *Parsifal* is the same character as the Iranian Knight *Kay Khosraw*. Indeed, *Kay Khosraw's* legendary characteristics are the same as those of *Cei* in the Celtic Mabinogin, *Kay* in Norman stories and Lancelot.

Sinai Mysticism of Mount Qâf and Salvat Hill and the hermetic emerald stone directly integrate Sufi stories and the Holy Grail.

The pursuit of the Holy Grail by Perceval or *Kay Khosraw* has more dimensions than solely an alchemical pursuit of the Philosophers' Stone. As we saw in Chapter 20, the use of the Stone demands a pure heart. We recall that Samuel Baruch said:

> *That quintessence is a holy balsam and also a poison. This is all medicine, and without the help of God it is without fruit, it kills and destroys.*

We turn now to Wolfram's story to understand the importance of a pure heart. There was a small introduction to *manna* and the Grail in the last chapter, in reference to David Teniers's painting of *St Antony and St Paul* at Shugborough Hall.

Wolfram says he heard his Holy Grail story from Guiot de Provins *a vile and filthy* monk in the Holy Land who supposedly belonged to many Christian and Muslim orders.[1437] Guiot is sometimes written as Guyot or Kyot.

Guiot told Wolfram of a heathen named *Flegetanis* who worshiped a golden calf and was the original author of the Grail stories. *Flegetanis* is Persian for *familiar with the stars*. *Flegetanis* says that, with his own eyes, he saw the Grail and other hidden mysteries in the

constellations. This is exactly reminiscent of the visions of the Sufi, Ruzbehan of Shiraz.

*Flegetanis* is supposedly descended from Solomon, begotten of Israelite kin from ancient times and to have lived one thousand two hundred years before Christ. Identifying *Flegetanis* as worshipping a golden calf is meant to suggest that he was with Moses in the Exodus at the time the golden calf *Atabyrius* was calcinated by Moses and drunk by the Israelites.

In all likelihood the Sabian School of Thabit ben Qorah was really the character *Flegetanis*. This School played a pivotal role in keeping alive the Iranian traditions of the Holy Grail. This school was still active in Baghdad at the end of the ninth century and translated the texts of Hermes Trismegistus from Greek into Arabic.[1438]

Much of the Grail quest is about achieving purity of heart and understanding the true nature of pure charitable love. Wolfram sees the Quest as one where the individual struggles toward a sense of wholeness.[1439] The Grail expresses the source of this wholeness. In his prologue, Wolfram says that *every act has Good and Evil results*. He says its best to err on the side of good so *the natural and spontaneous man will always choose the Good*. This maxim elegantly delineates Zoroastrianism.

Parsifal’s important question in Wolfram's romance is different to Perceval's question *What is it?* in the Didcot Perceval.

Parsifal’s question instead reflects the alternate theme of purity and true love through empathy with another's pain:

*What ailes thee uncle?*

It conceals the main theme of the Philosophers' Stone with an admirable and intricately related alternative of love and charity.

Wolfram’s prologue also alludes to the reason for the difference between these two interpretations. He says that he obtained the true story from Mazadan who had the exact record of his family. That record is the Sufi tradition of Sohrawardi and Mazadan is most likely the Zoroastrian God Ahura Mazda.

Wolfram’s story is about the achievement of *Perfect Nature* by an individual. We see this with Gawain and Parsifal who are twin aspects of the same individual. Gawain is the perfect knight who represents the peak of worldly chivalry. Parsifal is the perfect knight within the transcendental realm of the *Fellowship of the Grail*.

Chapter 16 investigated the importance of the color green in Sufi's philosophy. Green light is the *philosopher's angel*.[1440] Underpinning this is the Sufi belief that there is an angel or heavenly partner for each of us called *Perfect Nature* and this angel performs the function for us of a *heavenly witness*.

It is the same in Christian theology. God assigns a guardian angel to each person at birth.[1441] This angel ministers divine guidance by bringing God's love and wisdom. The angel guards against the powers of darkness and bears the individuals prayers to God.

In Sufism, a substance sees and knows only its like. We are our own *Perfect Nature*. The Zoroastrian explanation of *Perfect Nature* makes the heavenly and worldly aspects of the same being quite clear.[1442] Our *Favareti* and our *Daena* make up our *Perfect Nature*. Together, they represent the flame of our being, the *Xvarnah*. X-File enthusiasts might see that Dana Scully is Fox Mulder's protective angel.

Each being has his *Favareti* in the heavenly world that assumes the role of a guardian angel, the angel that chooses one's faith. The *Daena* exists within one's physical being. She represents the visionary organ of the soul and the *light* that makes seeing possible. Those who have the eyes to see can see this light. She is the essential individuality and the celestially transcendent self. Kundalini yoga visualizes the *Daena* as a tongue of flame above the head. It is the final liberation of the *spirit* through the sun-door in the dome of the skull.[1443]

The two lights of *Favareti* and *Daena* are in addition to the sun. Robert Fludd, a Rosicrucian writing in the seventeenth century, explains that the fire of the philosophers had three parts:

*A visible fire which is the source of physical light and heat;*

*An invisible or astral fire which enlightens and warms the soul;*

*A spiritual or divine fire which in the universe is known as God and in man as the spirit.*

They are the same three rails of the tri-railed papal Cross-of-Salem that we considered in Chapter 17. The vertical axis is *Light*. The top and middle rails are one's *Favareti* and *Daena*, which together represent the flame of our being, the *Xvarnah*. The bottom rail is the worldly or physical self.

The supreme Arcanum or *Arcanum arcanorum* of Sufism is the celestial pole and the *Most High* is the God of the Polestar.[1444] He sits at the North Pole of the Heavens, which is the highest celestial spot of the Cosmos. His floor is made of meteoric iron.[1445] The floor is rectangular

and each corner rests on a pillar. Many Freemasons will recognize the floor of the gods as the tessalated pavement of their lodge.

All arks, chests, tholi domes and rounded hats, especially conical Phrygian caps with the top turned forward or caps like Mercury's winged cap, are emblems of his celestial vault.

The Sufi's object of search is divine light from the North celestial pole. Palaces there are *ablaze with immaterial matter*. This blazing light emanates out of the other good beings that have died and ascended to the mansions of light. The seeker is a particle of this same light. He finds himself drawn to this celestial pole at the Corona Borealis.

As we saw in Chapter 17, an initiate must pass through the *luminous darkness* that surrounds the Pole to achieve a reunion with his own dimension of light. Then he must look vertically upwards from the terrestrial toward the celestial pole. The stairway to heaven is a Jacob's ladder. It leads to the constellation of the Bear, Ursus Major. This same stairway to heaven existed in Dilmun for the Sumerians and Pharaohs of Egypt.

In the first Chapter, we saw that modern science stumbled onto the fabled Philosophers' Stone that had evaded the alchemists for thousands of years. There is of course a considerable amount of disquiet about this discovery for the reasons Samuel Baruch described in Chapter 20:

> *This is the great secret of the fathers, this is what God gave them as a consolation, which they used when they were in plight and trouble; otherwise they did not use it, because they were satisfied with the Highest, and with little. This was the masterpiece of the wise masters with which they prepared everything necessary that belonged to the Temple.*

## Conclusion

The goal of this book has been to bring the mysteries to life by tracing the provenance of a single *tangible* element common to all Mysteries from time immemorial, which is the Philosophers' Stone. It has many forms in different eras, from the ancient alchemy of the Anatolian Indo-Hittites, Mesopotamians and Egyptians, to the new sciences of sacred chemistry. It has taken us from Pyramid texts to Ovid, Shakespeare, Star Wars, Superman and Madonna. The closely associated story of St George and the Dragon, which represents the Rite of Righteous, has never varied.

Old Kingdom Pharaohs and priests knew of the Philosophers' Stone in Egypt from at least the time of Imhotep around 2800BCE. The Israelites learnt of it in Egypt when they took part in the Hyksos invasion following provocation by the Pharaoh Sesôstris I.

A nationalist revolt by Ahmose and his brother Kamose expelled the Hyksos in 1567BCE. The Israelite contingent did not return to Anatolia but congregated in Palestine and made the ancient sanctuary of Kadesh, previously known as Salem, into their city of Jerusalem.

An expeditionary force of Tuthmose III captured Jerusalem in 1480BCE. The Pharaoh recovered its treasures and artisans to Egypt. This was quite probably the enslavement of the Israelites. Ramses II shows us that Tuthmose III's Jerusalem campaign and his own campaign to *Kadesh on the Orontes River* became the primary symbolic act of a Pharaoh's goodness. Through suppression of the Hyksos peoples, the Pharaoh reaffirmed the stability of Egypt and his own identification with Amun.

Nearly two thousand five hundred years after Tuthmose III, a group of French knights, who were later to become the Knights Templar, excavated under the temple in Jerusalem and found caches the Romans had not discovered.[1446] They found Salem hidden records, wealth and technology. Perhaps they also found the mummies of Jacob and Joseph. Salem's technology included the secret double pelican with two interlocking cucurbits for producing the sacramental Philosophers' Stone. It was called the *Ancient of Days*.

The Cistercians owned the secret for a time and created the Knights Templar as guardians of the physical evidence. Stories of the important find leaked out to the public as Iranian Sufi inspired romances

of the Holy Grail. Both the Cistercians and the Knights Templar became immensely wealthy in just a few years thanks to privileges and donations from nobles all over Europe eager to become involved. The Knights Templar developed into a multinational agricultural, transport, banking and security group. Eventually these trustees of the secret seemed to loose touch with their legal beneficiary, the Roman Catholic Church.

The inherent flaw in the Knights Templar was the Melchizedekian heresy they harbored, which the Roman Catholic Church had been desperate to eliminate for almost a millennium. This seems to have included a rejection of Church mysteries in favor of a direct experience of the ancient mysteries. As priests of the Order of Melchizedek, they believed themselves to be immortal through rebirth.

Ancient myths also present Pan as Saturn, the one first king and universal god. Approaching the door of Saturn, the Melchizedek priests of the Knights Templar may have experimented with arcane sexual practices as part of the Assassin's practice of the Greater Mysteries. These might have been acceptable in Persia or India, but not in Europe.

After the rapid and violent suppression of the Order, its Iranian chivalric Mysteries and Melchizedek aspirations blended into Scottish Freemasonry. Rosicrucian traditions from Egypt and Harran fortified the mysteries. Freemasonry experienced a duality. From the perspective of Heliopolian cosmology, Rosicrucianism prided itself as the mind of God or Ra. Craft Freemasonry was the torso of God or Ptah.

The Israelites appear to have refined gold from salts at the time of Solomon, yet none of the Jewish alchemists, Cistercians, Knights Templar or Rosicrucians since this time seems to have made the Philosophers' Stone in any significant quantity.

The Rosicrucians and their Indo-Hittite forbears have successfully kept a low profile for at least five thousand years, yet the awareness of this secret substance and the role of the Rosicrucians is widespread. Notwithstanding an abundance of evidence to the contrary, the peculiar Jewish position continues to be that there has been no Jewish involvement in alchemy.[1447]

Along the way, great scientists such as Sir Isaac Newton and Paracelsus worked covertly to achieve alchemical success. The world is much indebted to the alchemists who furthered the sciences of metallurgy, chemistry and pharmaceuticals. Today we understand chemistry and metallurgy to a more advanced degree. Respectable scientists fashionably ridicule the chemistry of the medieval alchemists. They regard the

alchemists’ experiments of trial, error and danger as misguided and even pathetically laughable.

However, the *Ouroborus* has now come full circle. Alchemy is itself the rose. While Pharaohs, kings and priests of ancient societies embraced it as their *Kingly Secret*, now the modern Philosophers' Stone has the potential to embrace our whole society. With enough perseverance and a good laboratory, any of us can make a small quantity of the Philosophers' Stone, be it by traditional wet alchemy, the high technology method of *Whitegold*, the simple method of King Solomon or the peroxide method of the mining industry.

Yet, this book leaves us with at least one important and unavoidable question. All the evidence available to our archaeologists suggests that ancient civilizations did not possess advanced science. We must therefore ask how the ancients knew of such an important substance as the Philosophers' Stone. Concrete and Egyptian blue were rediscovered fifteen hundred years after they were lost. Why does the Philosophers' Stone remain a mystery?

# Appendix 1 Preparing the Philosophers' Stone

The Philosophers' Stone is prepared from metallic gold by the following process developed by David Hudson. The product is colloquially called "Whitegold" and technically known by the acronym G-ORME, which stands for the Orbitally Rearranged Metallic Element of Gold:[1448]

1. 50-mg gold (99.99% pure) was dispersed in 200-ml Aqua Regia to provide clusters of gold atoms.

2. 60 ml concentrated hydrochloric acid was added to the dispersion and the mixture was brought to boil, and continued boiling until the volume was reduced to approximately 10-15 ml. 60 ml concentrated HCl were added, and the sample brought to boil and checked for evolution of NOCl fumes. The process was repeated until no further fumes evolved, thus indicating that the nitric acid had been removed and the gold had been converted completely to the gold chloride.

3. The volume of the dispersion was reduced by careful heating until the salt was just dry. "Just dry" as used herein means that all of the liquid had been boiled off, but the solid residue had not been "baked" or scorched.

4. The just dry salts were again dispersed in Aqua Regia and steps (2) and (3) were repeated. This treatment provides gold chloride clusters of greater than 11 atoms.

5. 150 ml 6M hydrochloric acid were added to the just dry salts and boiled again to evaporate off the liquid to just dry salts. This step was repeated four times. This procedure leads to a greater degree of sub-division to provide smaller clusters of gold chloride. At the end of this procedure an orangish-red salt of gold chloride is obtained. The salt will analyze as substantially pure Au2Cl6.

6. Sodium chloride is added in an amount whereby the sodium is present at the ratio of 20-mole sodium per mole of gold. The solution is then diluted with deionized water to a volume of 400 ml. The presence of the aqueous sodium chloride provides the salt $Na_2Au_2Cl_8$. The presence of water is essential to break apart the diatoms of gold.

7. The aqueous sodium chloride solution is very gently boiled to a just dry salt, and thereafter the salts were taken up alternatively in 200 ml deionized water and 300 ml 6M hydrochloric acid until no further

change in color is evidenced. The 6M hydrochloric acid is used in the last treatment.

8. After the last treatment with 6M hydrochloric acid, and subsequent boil-down, the just dry salt is diluted with 400 ml deionized water to provide a monatomic gold salt solution of $NaAuCl_2'XH_2O$. The pH is approximately 1.0.

9. The pH is adjusted very slowly with dilute sodium hydroxide solution, while constantly stirring, until the pH of the solution remains constant at 7.0 for a period of more than twelve hours. This adjustment may take several days. Care must be taken not to exceed pH 7.0 during the neutralization.

10. After the pH is stabilized at pH 7.0, the solution is gently boiled down to 10 ml and 10 ml concentrated nitric acid is added to provide a sodium-gold nitrate. As is apparent, the nitrate is an oxidizer and removes the chloride. The product obtained should be white crystals. If a black or brown precipitate forms, this is an indication that there is still $Na_2Au_2Cl_8$ present. If present, it is then necessary to restart the process at step (1). If white crystals are obtained, the solution is boiled to obtain just dry crystals. It is important not to overheat, i.e. bake.

11. 5 ml concentrated nitric acid are added to the crystals and again boiled to where the solution goes to just dry. Again, it is essential not to overheat or bake. Steps (11) and (12) provide a complete conversion of the product to a sodium-gold nitrate. No chlorides are present. 10ml deionized water is added and again boiled to just dry salts. This step is repeated once. This step eliminates any excess nitric acid that may be present. The NaAu hydrolyzes with the water and dissociates to form HAu. The product will be a white precipitate in water. The Au atoms have water at the surface that creates a voluminous cotton-like product.

12. The white precipitate is decanted off from any dark grey solids and filtered through a 0.45-micron cellulose nitrate filter paper. Any dark grey solids of sodium auride should be redissolved and again processed starting at step (1).

13. The filtered white precipitate on the filter paper is vacuum dried at 120°C for two hours. The dry solid should be light gray in color, which is $HAu(XH_2O)$, and is easily removed from the filter paper.

14. The monatomic gold is placed in a porcelain ignition boat and annealed at 300°C under an inert gas to remove hydrogen and to form a very chemically and thermally stable white gold monomer.

15. After cooling, the ignited white gold can be cleaned of remaining traces of sodium by digesting with dilute nitric acid for approximately one hour.

16. The insoluble white gold is filtered on 0.45-micron paper and vacuum dried at 120°C for two hours. The white powder product obtained from the filtration and drying is pure G-ORME.

**Notes for the Experimenter**

1. The acids used in this Patent are highly corrosive and very dangerous.

2. Wear protective clothing, particularly rubber gloves and eye goggles.

3. Work outdoors and remain up-wind of all fumes.

4. Do not use any metal at all in the preparation. Instead, use glass or Teflon spoons and glass containers such as Corning Pyrex.

5. Use a gas burner for heat. Do not use an electric element, magnetic stirrer or nearby motors.

6. Step (1): dissolve the gold in the Aqua Regia. Once the gold is dissolved, the process can start right away. It is not a critical step.

7. Steps (2) to (5) convert $Au_{33}Cl_{99}$ to $Au_{33}Cl_{33}$. Even though monotonous, repeat the boiling down and addition of acid about one hundred times. 'Just dry' is very difficult and time consuming. At any time, stop the process and resume later. Use gentle heat and when crystallization begins, reduce further. Gold clusters will recombine and shine in the beaker. When this happens, add more Aqua Regia and boil down with HCl. Repeat this at least eight times. Each time there should be less macro-clusters of gold settling out. To speed up the process, filter out the gold clusters and add them to the Aqua Regia for later attempts. Eventually, the solution changes from a red acid liquid to dark red-brown crystals of gold chloride, which produce a purple stain if splashed.

8. Steps (6) to (8): lead to the monotomic salt $NaAuCl_2.XH_2O$. Boil with water, crystallize, add dilute HCl, boil down. Repeat many times over. If Step 7 is successful, the solution eventually alternates between the grass Green Lion when concentrated HCl is applied and citrine yellow gold chloride when the acid is diluted. The final acid treatment produces the Green Lion if the metal-to-metal gold bonds have been adequately dissolved. The color will lighten from orange to lemon yellow and then pale yellow. Larger gold chloride clusters, which have not broken down, concentrate to a darker orange-red region at the bottom

of the yellow liquid. Completely drying the gold chloride solution and further heating it causes the 33 atom gold molecules to reform. This defeats the process and the experimenter needs to restart the process. When no more lightening occurs, decant the colored liquid from the white crystals and recycle it to the Aqua Regia bottle. Dissolve the remaining snow-white salt crystal mass in water and use a coffee filter paper to filter out any remaining gold clusters or large debris. Boil down to ensure there is no color change due to large clusters still forming. It is essential to achieve snow-white salt crystals at this stage or the pH adjustment, Step (9), will fail and Steps (2) to (5) restarted.

9. Step (9): pH adjustment requires patience. The initial adjustment must not be faster than 2 hours. If you change the pH too quickly, it will alter the reaction and revert to black, dark blue, brown or brick red. It is best to adjust slowly over 3 days with constant stirring. The pH moves a lot at first and then more slowly. Use a non-metallic stirrer. Except for spot checks, a pH meter is of limited use. The probe requires frequent rinsing and will eventually fail. Follow the directions in the patent: bring the solution gently to pH 7.0 and check that it stays there for 12 hours of stirring.

10. Step (10): is very dangerous. Adding nitric acid to remove the chlorides of the salt crystals produces thick, brown, noxious fumes. Work in the open, upwind and away from the fumes.

11. Step (14): It is essential the tube furnace heats to 800 degrees. Two gas tanks are required, one with argon and the other hydrogen. First heat the precipitate in the tube furnace in air, which produces brown oxide. Purge the tube with argon. Heat the product under argron. Slowly introduce hydrogen and turn off the argon. Allow to cool and slide the quartz boat back and forth, which turns the brown oxide to black hydride. This looks like iron filings. The hydrogen is removed to leave a white powder by repeated heating and cooling under argon: 15-20 minutes in, then out etc for a number of days. It can be turned-off at night and restarted the next morning.

12. Step (16): Filter out any black or grey solids with average filter paper. This may produce a clear liquid instead of the precipitate mentioned in the patent. Instead of using 0.45micron filter paper that clogs up immediately with precipitate, boiled down the precipitate to remove most of the water. The clear water will turn milky and thicken to hydrogen auride precipitate with water, what the ancients called the

semen of God.  It tends to splatter so cover the pot and boil gently.  The crystals are purple-grey, off-white.

13. Always return any mistakes to the Aqua Regia bottle, such over dried dark red chloride clusters.  The finished product may appear "wrong" but do not throw it away.  A secret of the process is always to reuse it as raw material and repeat the process.

14. Monatomics in solution may go to a gas if not stabilized with salt in the solution.

**Technical Description of the Process**

An Aqua Regia solution of metallic gold is prepared. This solution contains clusters of gold chlorides of random size and degrees of aggregation. Hydrochloric acid (HCl) is added to the solution. The acid is evaporated with a large excess of common salt (NaCl, 20:1 moles Na to moles Au) to moist salts. Addition of acid and evaporation is carried-out repeatedly. The addition of NaCl allows the eventual formation of $NaAuCl_4$, after all $HNO_3$ is removed from the solution.

The sodium, like gold, has only one unpaired 's' electron and, accordingly, tends to form clusters of at least two atoms. The sodium, however, does not orbitally overlap the gold atom in the 'd' band, as it has no 'd' electrons, resulting in a surface reaction between the sodium atoms and the gold atoms. This results in a weakening of the gold-gold cluster stability and causes the eventual formation of a sodium-gold linear bond with a weakened d orbital activity in the individual gold atoms. The sodium-gold compound, formed by repeated evaporation to salts, will provide a chloride of sodium-gold. In these salts the sodium and gold are believed to be charged positive, i.e., have lost electrons: and the chlorine is negative, i.e., has gained electrons. When the salts are dissolved in water, the pH slowly adjusted to neutral, full aquation of the sodium-gold diatom will slowly occur and chloride is removed from the complex. Chemical reduction of the sodium-gold solution results in the formation of a sodium auride (NaAu). Continued aquation results in disassociation of the gold atom from the sodium and the eventual formation of a protonated auride of gold as a grey precipitate. Subsequent annealing produces the newly patented G-ORME.

The above general description for the preparation of G-ORME from commercially available metallic gold is equally applicable to the preparation of ORMEs from the remaining Transition metals through reaction with nitric oxide (NO) gas. The Transition metals include platinum, palladium, rhodium, iridium, ruthenium, and osmium. Nitric oxide is unique in that it possesses the necessary chemical potential as well as the single unpaired electron.

# Appendix 2 Roger Bacon's Method

**Oleo Antimonii Tractatus & Tract De Oleo Stibii.**[1449]
**ROGERII BACONIS ANGLI**
**Summi Philosophi & Chemici.**

Stibium, as the Philosophers say, is composed from the noble mineral Sulphur, and they have praised it as the black lead of the Wise. The Arabs in their language, have called it Asinat vel Azinat, the alchemists retain the name Antimonium. It will however lead to the consideration of high Secrets, if we seek and recognize the nature in which the Sun is exalted, as the Magi found that this mineral was attributed by God to the Constellation Aries, which is the first heavenly sign in which the Sun takes its exaltation or elevation to itself. Although such things are thrown to the winds by common people, intelligent people ought to know and pay more attention to the fact that exactly at this point the infinitude of secrets may be partly contemplated with great profit and in part also explored. Many, but these are ignorant and unintelligent, are of the opinion that if they only had Stibium, they would get to it by Calcination, others by Sublimation, several by Reverberation and Extraction, and obtain its great Secret, Oil, and Perfectum Medicinam. But I tell you, that here in this place nothing will help, whether Calcination, Sublimation, Reverberation nor Extraction, so that subsequently a perfect Extraction of metallic virtue that translates the inferior into the superior, may profitably come to pass or be accomplished. For such shall be impossible for you. Do not let yourselves be confused by several of the philosophers who have written of such things, i.e. Geber, Albertus Magnus, Rhasis, Rupecilla, Aristoteles and many more of that kind. And this you should note. Yes, many say, that when one prepares Stibium to a glass, then the evil volatile Sulphur will be gone, and the Oil, which may be prepared from the glass, would be a very fixed oil, and would then truly give an ingress and Medicine of imperfect metals to perfection. These words and opinions are perhaps good and right, but that it should be thus in fact and prove itself, this will not be. For I say to you truly, without any hidden speech; if you were to lose some of the above mentioned Sulphur by the preparation and the burning, as a small fire may easily damage it, so that you have lost the right penetrating spirit, which should make our whole Antimonii corpus into a perfect red oil, so that it also can ascend over the helm with a sweet

smell and very beautiful colors and the whole body of this mineral with all its members, without loss of any weight, except for the foecum, shall be an oil and go over the helm. And note also this: How would it be possible for the body to go into an oil, or give off its sweet oil, if it is put into the last essence and degree? For glass is in all things the outermost and least essence. For you shall know that all creatures at the end of the world, or on the last and coming judgment of the last day, shall become glass or a lovely amethyst and this according to the families of the twelve Patriarchs, as in the families of jewels which Hermes the Great describes in his book: As we have elaborately reported and taught in our book de Kabbalah.

You shall also know that you shall receive the perfect noble red oil, which serves for the translation of metals in vain, if you pour acetum correctum over the Antimonium and extract the redness. Yes not even by Reverberation, and even if its manifold Beautiful colors show themselves, this will not make any difference and is not the right way. You may indeed obtain and make an oil out of it, but it has no perfect force and virtue for transmutation or translation of the imperfect metals into perfection itself. This you must certainly know.

AND NOW WE PROCEED TO THE MANUAL LABOUR, AND THUS THE PRACTICA FOLLOWS.

Take in the Name of God and the Holy Trinity, fine and well cleansed Antimonii ore, which looks nice, white, pure and internally full of yellow rivulets or veins. It may also be full of red and blue colors and veins, which will be the best. Pound and grind to a fine powder and dissolve in a water or Aqua Regis, which will be described below, finely so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water will have no time to damage it, since it quickly dissolves the Antimonii Tincture. For in its nature our water is like the ostrich, which by its heat digests and consumes all iron; for given time, the water would consume it and burn it to naught, so that it would only remain as an idle yellow earth, and then it would be quite spoilt.

Consider by comparison Luna, beautiful clean and pure, dissolved in this our water. And let it remain therein for no more than a single night when the water is still strong and full of Spirit, And I tell you, that your good Luna has then been fundamentally consumed and destroyed and brought to naught in this our water.

And if you want to reduce it to a pure corpus again, then you will not succeed, but it will remain for you as a pale yellow earth, and occasionally it may run together in the shape of a horn or white horseshoe, which may not be brought to a corpus by any art.

Therefore you must remember to take the Antimonium out as soon as possible after the Solution, and precipitate it and wash it after the custom of the alchemists, so that the matter with its perfect oil is not corroded and consumed by the water.

THE WATER; WHEREIN WE DISSOLVE THE ANTIMONIUM, IS MADE THUS:

Take Vitriol one and a half (alii 2. lb.) Sal armoniac one pound, Arinat (alii Alun) one half pound / Sal niter one and a half pound, Sal gemmae (alii Sal commune) one pound, Alumen crudum (alii Entali) one half pound. These are the species that belong to and should be taken for the Water to dissolve the Antimonium.

Take these Species and mix them well among each other, and distil from this a water, at first rather slowly. For the Spiritus go with great force, more than in other strong waters. And beware of its spirits, for they are subtle and harmful in their penetration.

When you now have the dissolved Antimony, clean and well sweetened, and its sharp waters washed out, so that you do not notice any sharpness any more, then put into a clean vial and overpour it with a good distilled vinegar. Then put the vial in Fimum Equinum, or Balneum Mariae, to putrefy forty (alii. four) days and nights, and it will dissolve and be extracted red as blood. Then take it out and examine how much remains to be dissolved, and decant the clear and pure, which will have a red color, very cautiously into a glass flask. Then pour fresh vinegar onto it, and put it into Digestion as before, so that that which may have remained with the faecibus, it should thus have ample time to become dissolved. Then the faeces may be discarded, for they are no longer useful, except for being scattered over the earth and thrown away. Afterwards pour all the solutions together into a glass retort, put into Balneum Mariae, and distil the sharp vinegar rather a fresh one, since the former would be too weak, and the matter will very quickly become dissolved by the vinegar. Distil it off again, so that the matter remains quite dry. Then take common distilled water and wash away all sharpness, which has remained with the matter from the vinegar, and then dry the matter in the sun, or otherwise by a gentle fire, so that it becomes well dried. It will then be fair to behold, and have a bright red color. The

Philosophers, when they have thus prepared our Antimonium in secret, have remarked how its outermost nature and power has collapsed into its interior, and its interior thrown out and has now become an oil that lies hidden in its innermost and depth, well prepared and ready. And henceforth it cannot, unto the last judgment, be brought back to its first essence. And this is true, for it has become so subtle and volatile, that as soon as it senses the power of fire, it flies away as a smoke with all its parts because of its volatility.

Several poor and common Laborers, when they have prepared the Antimonium thus, have taken one part out, to take care of their expenses, so that they may more easily do the rest of the work and complete it, They then mixed it with one part Salmiac, one part Vitro (alii. Nitro, alii. Titro), one part Rebohat, to cleanse the Corpera, and then proceeded to project this mixture onto a pure Lunam. And if the Luna was one Mark, they found two and a half Loth good gold after separation; sometimes even more. And therewith they had accomplished a work providing for their expenses, so that they might even better expect to attain to the Great Work. And the foolish called this a bringing into the Lunam, but they are mistaken. For such gold is not brought in by the Spiritibus (alii. Speciebus), but any Luna contains two Mark gold to the Loth, some even more. But this gold is united to the Lunar nature to such a degree that it may not be separated from it, neither by Aquafort, nor by common Antimonium, as the goldsmiths know. When however the just mentioned mixture is thrown onto the Lunam in flux, then such a separation takes place that the Luna quite readily gives away her implanted gold either in Aquafort or in Regal, and lets herself separate from it, strikes it to the ground and precipitates it, which would or might otherwise not happen. Therefore it is not a bringing into the Lunam, but a bringing out of the Luna.

But we are coming back to our Proposito and purpose of our work, for we wish to have the Oil, which has only been known and been acquainted with this magistry, and not by the foolish.

When you then have the Antimonium well rubified according to the above given teaching, then you shall take a well rectified Spiritum vini, and pour it over the red powder of Antimony, put it in a gentle Balneum Mariae to dissolve for four days and nights, so that everything becomes well dissolved. If however something should remain behind, you overpour the same with fresh Spiritu vini, and put it into the Balneum Mariae again, as said before, and everything should become well

dissolved. And in case there are some more faeces there, but there should be very little, do them away, for they are not useful for anything. The Solutiones put into a glass retort, lute on a helm and connect it to a receiver, also well luted, to receive the Spiritus. Put it into Balneum Mariae. Thereafter you begin, in the Name of God, to distil very leisurely at a gentle heat, until all the Spiritus Vini has come over. You then pour the same Spiritum that you have drawn off, back onto the dry matter, and distil it over again as before. And this pouring on and distilling off again, you continue so often until you see the Spiritum vini ascend and go over the helm in all kinds of colors. Then it is time to follow up with a strong fire, and a noble blood red Oleum will ascend, go through the tube of the helm and drip into the recipient. Truly, this is the most secret way of the Wise to distil the very highly praised oil of Antimonii, and it is a noble, powerful, fragrant oil of great virtue, as you will hear below in the following. But here I wish to teach and instruct you who are poor and without means to expect the Great Work in another manner; not the way the ancients did it by separating the gold from the Luna. Therefore take this oil, one lot,  eight lot of Saturn calcined according to art, and carefully imbibe the oil, drop by drop, while continuously stirring the calx Saturni. Then put it ten days and nights in the heat, in the furnace of secrets, and let the fire that this furnace contains, increase every other day by one degree. The first two days you give it the first degree of fire, the second two days you give it the second degree, and after four days and nights you put it into the third degree of fire and let it remain there for three days and nights. After these three days you open the window of the fourth degree, for which likewise three days and nights should be sufficient. Then take it out, and the top of the Saturnus becomes very beautiful and of a reddish yellow color. This should be melted with Venetian Boreas. When this has been done, you will find that the power of our oil has changed it to good gold. Thus you will again have subsistence, so that you may better expect the Great Work. We now come back to our purpose where we left it earlier. Above you have heard, and have been told to distil the Spiritum vini with the Oleum Antimonii over the helm into the recipient as well as the work of changing the Saturnum into gold. But now we wish to make haste and report about the second tinctural work. Here it will be necessary to separate the Spiritum vini from the oil again, and you shall know that it is done thus:

Take the mixture of oil and wine spirit put it into a retort, put on a helm, connect a receiver and place it all together into the Balneum

Mariae. Then distil all the Spiritum vini from the oil, at a very gentle heat, until you are certain that no more Spiritus vini is to be found within this very precious oil. And this will be easy to check; for when you see several drops of Spiritu vini ascend over the helm and fall into the recipient, this is the sign that the Spiritus vini has become separated from the oil. Then remove the fire from the Balneo, though it was very small, so that it may cool all the sooner. Now remove the recipient containing the Spiritu vini, and keep it in a safe place, for it is full of Spiritus, which it has extracted from the oil and retained. It also contains admirable virtues, as you will hear hereafter.

But in the Balneo you will find the blessed blood red Oleum Antimonii in the retort, which should be taken out very carefully. The helm must be very slowly removed, taking care to soften and wash off the Lute, so that no dirt falls down into the beautiful red oil and makes it turbid. This oil you must store with all possible precaution so that it receives no damage. For you now have a Heavenly Oil that shines on a dark night and emits light as from a glowing coal. And the reason for this is that its innermost power and soul has become thrown out unto the outermost, and the hidden soul is now revealed and shines through the pure body as a light through a lantern: Just as on Judgment Day our present invisible and internal souls will manifest through our clarified bodies, that in this life are impure and dark, but the soul will then be revealed and seen unto the outermost of the body, and will shine as the bright sun. Thus you now have two separate things: Both the Spirit of Wine full of force and wonder in the arts of the human body: And then the blessed red, noble, heavenly Oleum Antimonii, to translate all diseases of the imperfect metals to the Perfection of gold. And the power of the Spiritual Wine reaches very far and to great heights. For when it is rightly used according to the Art of Medicine: I tell you, you have a heavenly medicine to prevent and to cure all kinds of diseases and ailments of the human body. And its uses are thus, as follows:

AGAINST PODAGRA or GOUT

In the case of gout one should let three drops of this Spiritu vini, that has received the power of the Antimony, fall into a small glass of wine. This has to be taken by the patient on an empty stomach at the very moment in time when he sense the beginning or arrival of his trouble, bodily ailment and pain. On the next day and afterwards on the third day it should also be taken and used in the same way. On the first day it takes away all pain, however great it may be, and prevents swelling. On the

second day it causes a sweat that is very inconstant, viscous and thick, that smells and tastes quite sour and offensive, and occurs mostly where the joints and limbs are attached. On the third day, regardless of whether any medicine has been taken, a purging takes place of the veins into the bowels, without any inconvenience, pain or grief. And this demonstrates a great power of Nature.

AGAINST LEPROSY

To begin with the patient is given six drops on an empty stomach. And arrange it so that the unclean person is alone without the company of any healthy people, in a separate and convenient place. For his whole body will soon begin to smoke and steam with a stinking mist or vapour. And on the second day his skin will start to flake and much uncleanliness will detach itself from his body. He should then have three more drops of the medicine ready, which he should take and use in solitude on the fourth day. Then on the eighth or ninth day, by means of this medicine and through the bestowal of Divine mercy and blessing, he will be completely cleansed and his health restored.

AGAINST APOPLEXIA OR STROKE

In the case of stroke, let a drop of the unadmixed tincture fall onto the tongue of the person in need. At once it will raise itself and distribute itself like a mist or smoke, and rectify and dissolve the struck part. But if the stroke has hit the body or other members, he should be given three drops at the same time in a glass of good wine, as previously taught in the case of Podagra.

AGAINST HYDROPE OR DROPSY

In the case of dropsy give one drop each day for six days in a row, in Aqua Melissae or Valerianae. On the seventh day give three drops in good wine. Then it is enough.

AGAINST EPILEPSIA, CATALEPSIA, & ANALEPSIA.

In case of the falling sickness, give him two drops at the beginning of the Paroxismi in Aqua Salviae, and after three hours again two drops. This will suffice. But if further symptoms should occur, then give him two more drops as above.

AGAINST HECTIC

In case of consumption and dehydration, give him two drops in Aqua Violarum the first day. On the second day, give him two more drops in good wine.

AGAINST FEVER

In cases of all kinds of hot fevers, give him three drops in a well distilled St. Johnswort water or Cichorii at the beginning of the Paroxismi. Early in the morning on the following day, again give him three drops in good wine on an empty stomach.

AGAINST PEST

In the case of pestilence give the patient seven drops in a good wine, and see to it that the infected person is all by himself, and caused to sweat. Then this poison will, with Divine assistance, do him no harm.

FOR THE PROLONGATION AND MAINTENANCE OF A HEALTHY LIFE.

Take and give at the beginning and entry of spring, when the sun has entered the sign of Aries, two drops; and at the beginning with God's help, be safe and protected against bad health and poisoned air, unless the incurred disease was predestined and fatally imposed upon man by the Almighty God.

But we now wish to proceed to the Oleum Antimonii and its Power, and show how this oil may also help the diseased and imperfect metallic bodies. Take in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distil off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how this oil may also help the diseased and imperfect metallic bodies.

Take, in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distil off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how to prepare the gold. But I will show and teach you a much shorter, better and more useful way. Viz. that you instead of such prepared gold take one part Mercurii Solis, the preparation of which I have already taught in another place by its proper process. Draw off its airy water so that it becomes a subtle dust and calx. Then take two parts of our blessed oil, and pour the oil very slowly, drop by drop onto the dust of the

Mercurii Solis, until everything has become absorbed. Put it in a vial, well sealed, into a heat of the first degree of the oven of secrets, and let it remain there for ten days and nights. You will then see your powder and oil quite dry, such that it has become a single piece of dust of a blackish grey color. After ten days give it the second degree of heat, and the grey and black color will slowly change into a whiteness so that it becomes more or less white. And at the end of these ten days, the matter will take on a beautiful rose white. But this may be ignored. For this color is only due to the Mercurio Solis, that has swallowed up our blessed oil, and now covers it with the innermost part of its body. But by the power of the fire, our oil will again subdue such Mercurium Solis, and throw it into its innermost. And the oil with its very bright red color will rule over it and remain on the outside. Therefore it is time, when twenty years have passed, that you open the window of the third degree. The external white color and force will then completely recede inwardly, and the internal red color will, by the force of the fire, become external. Keep also this degree of fire for ten days, without increase or decrease. You will then see your powder, that was previously white, now become very red. But for the time being this redness may be ignored (is of no consequence), for it is still unfixed and volatile; and at the end of these ten days, when the thirtieth day has passed, you should open the last window of the fourth degree of fire, Let it stay in this degree for another ten days, and this very bright red powder will begin to melt. Let it stay in flux for these ten days. And when you take it out you will find on the bottom a very bright red and transparent stone, ruby colored, melted into the shape of the vial. This stone may be used for Projection, as has been taught in the tract on Vitriol. Praise God in Eternity for this His high revelation, and thank Him in Eternity. Amen.

ON THE MULTIPLICATION LAPIDIS STIBII.

The ancient sages, after they had discovered this stone and prepared it to perfect power and translation of the imperfect metals to gold, long sought to discover a way to increase the power and efficiency of this stone. And they found two ways to multiply it: One is a multiplication of its power, such that the stone may be brought much further in its power of Transmutation. And this multiplication is very subtle, the description of which may be found in the Tract on Gold. The second multiplication is an Augmentum quantitatis of the stone with its former power, in such a way that it neither loses any of its power, nor gains any, but in such a manner that its weight increases and keeps on

increasing ever more, so that a single ounce grows and increases to many ounces. To achieve this increase or Multiplication one has to proceed in the following manner: Take in the Name of God, your stone, and grind it to a subtle powder, and add as much Mercurii Solis as was taught before. Put these together into a round vial, seal with sigillo Hermetis, and put it into the former oven exactly as taught, except that the time has to be shorter and less now. For where you previously used ten (alii thirty) days, you may now not use more than four (alii ten) days. In other respects the work is exactly the same as before. Praise and thank God the Almighty for His high revelation, and diligently continue your prayers fir His Almighty Mercy and Divine blessings of this Work and Art as well as His granting you a good health and fortuitous welfare. And moreover, take care always to help and counsel the poor.

LAVS DEO OMNIPOTENTI   NOTA.

# Appendix 3 King Solomon's Method

The following method is an edited summary of an anonymous article entitled *Simple Methods of Making Monatomic Gold*.[1450] It has the following disclaimers:

*New information regarding monatomic elements has been made available to this forum and the world. This information comes from a scientist who wishes to remain anonymous. It is the wish of this scientist that this information be made freely available and that his anonymity be protected. His expertise is in the field of metallurgy and mining and he holds degrees in five different physical sciences. He has been working with the monatomic precious elements since 1980.*

*The author of this post does not claim that all of this information is accurate or even that any of it is true. It may contain errors and be incomplete in places.*

Any unknown material should be subjected to a 98 element scan prior to conversion to m-state material for ingestion.

**King Solomon's Method**

King Solomon’s people swept up the white material present when a lake dries. They did not dig because they only wanted the material on the surface. They fired this material with sulfur, put silver on top of it and mixed in iron. Using this method and a reverberatory furnace, they poured 100,000 talents of gold.

Both damp evaporated salts and water from the Dead Sea produce a quantity of precipitate. Reconstituted Dead Sea salt water is far more concentrated, produces a much greater amount of precipitate and requires much more lye (dilute NaOH) to bring it up to the desired pH level.

The procedure for extracting monatomic elements from dry material such as sweepings from salt and alkali flats, rock powders, etc. is as follows:

1. Grind the dry material to as fine a consistency as possible.
2. Add lye to cover the dry material with a thin layer and stir in distilled water sufficient to cover both by approximately 50mm.
3. Bring to boil outdoors where caustic fumes can escape. The pH should be at or slightly above 12. Replace water as needed to maintain sufficient reactant volume.
4. Maintain at boiling temperature for four hours, the longer the better.

5. Allow the slurry to settle overnight. Strain the slurry through 3 to 5 layers of coffee filters to remove the toxic elements (Gilcrest precipitate) that precipitate above pH 10.78. Save the liquid that passes through the filters, which is m-state material and Mg(OH)2 in solution.

6. Titrate the liquid that passes through the coffee filters to a pH of 8.5 with hydrochloric acid while stirring. This causes m-state and Mg(OH)2 to precipitate. The titration must be slow with thorough mixing. If you go too far, the pH will abruptly shift and you will have to start over by adding lye quickly to bring the pH back up to 12 and return to Step (5) above.

7. To eliminate the Mg(OH)2, continue lowering the pH with acid to pH 5-6 to dissolve both the m-state precipitate and Mg(OH)2 precipitate.

8. Add lye to raise pH to 8.5-8.7. Then the m-state will precipitate, but the Mg(OH)2 will remain in solution.

**The ancient process of converting monatomic matter to metal.**

1. Filter, rinse, and dry the precipitate from the above processes.

2. Prepare a crucible for the furnace with layers of materials in accordance with the following diagram. Sulfur reduces the monatomic materials to metal. For example, no monatomic material is precipitated from hot springs that contain sulfur while a considerable amount can be precipitated from hot springs that do not contain sulfur.

```
|_________|
|_________|--Iron metal
|_________|--Sodium Carbonate
|_________|--Silver metal
|_________|--Sodium Carbonate
   |      |
 \_______/ -- Monatomic state
              mixed with Sulfur
```

3. Fire this mixture at 2200 degrees Centigrade. It appears that doing this in the contained magnetic field of an induction furnace produces better results than using other heat sources.

# Appendix 4 The Virgin of the World

Thrice Greatest Hermes' Sacred Book, *Virgin of the World*, describes the creation of the world as an alchemical process and finding the Philosophers' Stone in the compost:[1451]

1. So speaking Isis doth pour forth for Horus the sweet draught (the first) of deathlessness which souls have been accustomed to receive from Gods, and thus begins her discourse (logos): …

6. And Nature, O my son, was barren, till they who were then under the orders to patrol the Heaven, approaching the God of all, their King, reported on the lethargy of things. The time was come for the cosmos to awake, and this was no-one's task but His alone. "We pray Thee, then", they said, "direct Thy thoughts to things that now exist and to what things the future needs."

7. When they spake thus, God smiled and said: "Nature arise!" And from His word there came a marvel, feminine, possessed of perfect beauty, gazing at which the Gods stood all amazed. And God the forefather, with the name of Nature, honored her, and bade her be prolific. Then gazing fixedly on the surrounding space, He spake these words as well: "Let Heaven be filled with all things full, and Air, and Æther, too!" God spake and it was so. And Nature with herself communing knew she must not disregard the Sire's command; so with the help of Toil she made a daughter fair, whom she did call Invention. And on her God bestowed the gift of being, and with his gift He set apart all them that had been so-far made, filled them with mysteries, and to Invention gave the power of ruling them.

8. But He no longer willing that the world above should be inert, but thinking good to fill it full of breaths, so that its parts should not remain immotive and inert, He thus began on these (breaths or spirits) with the use of holy arts as proper for the bringing forth of His own special work. For taking breath from His own Breath [Antimony] and blending this with knowing Fire [Porphyry, meaning Gold or Copper-Gold], He mingled them with certain other substances which have no power to know; and having made the two – either with other – one, with certain hidden words of power. He thus set all the mixture going thoroughly; until out of the compost smiled a substance, as it were, far subtler, purer far, and more translucent than the things from which it

came; it was so clear that none but the Artist could detect it [the Philosophers' Stone].

9. And since it neither thawed when fire was set unto it (for it was made of Fire), nor yet did freeze when it had once been properly produced (for it was made of Breath), but kept its mixture's composition a certain special kind, peculiar to itself, of special type and special blend – (which composition, you must know, God called Psychosis, after the more auspicious meaning of the name and from the similarity of its behavior) – it was from this coagulate He fashioned souls enough in myriads [projection], molding with order and with measure the efflorescent product of the mixture for what He willed, with skilled experience and fitting reason, so that they should not be compelled to differ any way one from another.

# Appendix 5  Bacon's Description of the Goddess

*Description of the Queen, General Curse, and Sir Francis Bacon's Life* from *Cipher Story Discovered and Deciphered* by Orville W. Owen MD, Vol 1, 1893: *Lines 100 to 170 of 4600:*

The first time that her I saw
She was a fair young lioness,
White as the native rose before the change.
Upon her head, as fit her fortune best,
She wore a wreath of laurel, gold and palm,
And on her forehead ivory the golden crown.
Upon her naked breast there shin'ed a golden star.
Her robes of purple and of scarlet dye,
Her veil of white, as best befits a maid,
A thousand blushing apparitions started in her face,
A thousand innocent shames in angel whiteness
Bore away those blushes;
And in her eye there did appear a fire
To burn the errors that princes held
Against her maiden truth.
About her danced girls who upon her threw
Sweet flowers and fragrant odors
That afar did smell.
She was of stature tall and graceful shape,
With countenance majestic, but whose pride
Depraves each better part,
And all those other precious ornaments deface.
Her sweet, fair, placid face
Was of such wondrous beauty,
That nature wept thinking she was undone
Because she took more from her than she left.
And when I beheld this beauty's wonderment,
This rare perfection of nature's skill,
I honoured and admired the maker's art.
But when I felt the bitter, baleful eyes
That death-dart out of their shiny beams,
I thought that I a new Pandora saw
Whom all the gods in counsel did agree

Into this sinful world from heaven to send,
That she to men should be a wicked scourge.
For all the virtues of imposing power
That are the work of nature or of art,
Were here advanc'd and set in highest seat,
And so temper'd the features of her face
With light and shade,
That pride and meekness mixed in equal parts.
She was far more beauteous, 'rich'd
With the pride of nature's excellence,
Than Venus in the brightest of her days.
Her hair did Apollo's locks surpass.
A hair stands not amiss,
And the costly curious tire carrying a net
(Wherein her curled locks entangeld gravest men)
Mended in her face what nature missed.
But she to cross nature's curious workmanship,
Did mingle beauty with infirmity
And pure perfection with impure defeature;
For in her later age pride, like a corn-fed steed,
Her advanc'd, making her subject
To the tyranny of mischances mad
And much misery,
As burning fevers, agues pale and faint,
Life-poisoning pestilence and frenzies wo'd
The marrow-eating sickness whose attaint
Disorder breeds by heating of the blood;
For she to all licentious lust
'Gan to exceed the measure of her mean
And natural first need
Till, like a jade self willed, herself doth tire
By black lust, dishonour, shame and misgoverning,
For she was guilty of perjury and subornation;
Guilty of treason, forgery and shift;
Guilty of incest, that abomination;
Guilty of murder and of theft,
And accessory by inclination
To all sins past and all that are to come,
From the creation to the general doom.

# Appendix 6 Ovid's Metamorphoses

From the METAMORPHOSES by Ovid, translated into English verse under the direction of Sir Samuel Garth by John Dryden, Alexander Pope, Joseph Addison, William Congreve and other eminent hands.

**5.1 The Labyrinth**

Now Minos, landed on the Cretan shore,
Performs his vows to Jove's protecting pow'r;
A hundred bullocks of the largest breed,
With flowrets crown'd, before his altar bleed:
While trophies of the vanquish'd, brought from far
Adorn the palace with the spoils of war.
Meanwhile the monster of a human-beast,
His family's reproach, and stain, increas'd.
His double kind the rumour swiftly spread,
And evidenc'd the mother's beastly deed.
When Minos, willing to conceal the shame
That sprung from the reports of tatling Fame,
Resolves a dark inclosure to provide,
And, far from sight, the two-form'd creature hide.
Great Daedalus of Athens was the man
That made the draught, and form'd the wondrous plan;
Where rooms within themselves encircled lye,
With various windings, to deceive the eye.
As soft Maeander's wanton current plays,
When thro' the Phrygian fields it loosely strays;
Backward and forward rouls the dimpl'd tide,
Seeming, at once, two different ways to glide:
While circling streams their former banks survey,
And waters past succeeding waters see:
Now floating to the sea with downward course,
Now pointing upward to its ancient source,
Such was the work, so intricate the place,
That scarce the workman all its turns cou'd trace;
And Daedalus was puzzled how to find
The secret ways of what himself design'd.
These private walls the Minotaur include,
Who twice was glutted with Athenian blood:

But the third tribute more successful prov'd,
Slew the foul monster, and the plague remov'd.
When Theseus, aided by the virgin's art,
Had trac'd the guiding thread thro' ev'ry part,
He took the gentle maid, that set him free,
And, bound for Dias, cut the briny sea.
There, quickly cloy'd, ungrateful, and unkind,
Left his fair consort in the isle behind,
Whom Bacchus saw, and straining in his arms
Her rifled bloom, and violated charms,
Resolves, for this, the dear engaging dame
Shou'd shine for ever in the rolls of Fame;
And bids her crown among the stars be plac'd,
With an eternal constellation grac'd.
The golden circlet mounts; and, as it flies,
Its diamonds twinkle in the distant skies;
There, in their pristin form, the gemmy rays
Between Alcides, and the dragon blaze.

### 5.2 The Death of Hyacinth

Phoebus for thee too, Hyacinth, design'd
A place among the Gods, had Fate been kind:
Yet this he gave; as oft as wintry rains
Are past, and vernal breezes sooth the plains,
From the green turf a purple flow'r you rise,
And with your fragrant breath perfume the skies.
  You when alive were Phoebus' darling boy;
In you he plac'd his Heav'n, and fix'd his joy:
Their God the Delphic priests consult in vain;
Eurotas now he loves, and Sparta's plain:
His hands the use of bow and harp forget,
And hold the dogs, or bear the corded net;[1452]
O'er hanging cliffs swift he pursues the game;
Each hour his pleasure, each augments his flame.
  The mid-day sun now shone with equal light
Between the past, and the succeeding night;
They strip, then, smooth'd with suppling oyl, essay
To pitch the rounded quoit, their wonted play:
A well-pois'd disk first hasty Phoebus threw,
It cleft the air, and whistled as it flew;

It reach'd the mark, a most surprizing length;
Which spoke an equal share of art, and strength.
Scarce was it fall'n, when with too eager hand
Young Hyacinth ran to snatch it from the sand;
But the curst orb, which met a stony soil,
Flew in his face with violent recoil.
Both faint, both pale, and breathless now appear,
The boy with pain, the am'rous God with fear.
He ran, and rais'd him bleeding from the ground,
Chafes his cold limbs, and wipes the fatal wound:
Then herbs of noblest juice in vain applies;
The wound is mortal, and his skill defies.
  As in a water'd garden's blooming walk,
When some rude hand has bruis'd its tender stalk,
A fading lilly droops its languid head,
And bends to earth, its life, and beauty fled:
So Hyacinth, with head reclin'd, decays,
And, sickning, now no more his charms displays.
O thou art gone, my boy, Apollo cry'd,
Defrauded of thy youth in all its pride!
Thou, once my joy, art all my sorrow now;
And to my guilty hand my grief I owe.
Yet from my self I might the fault remove,
Unless to sport, and play, a fault should prove,
Unless it too were call'd a fault to love.
Oh cou'd I for thee, or but with thee, dye!
But cruel Fates to me that pow'r deny.
Yet on my tongue thou shalt for ever dwell;
Thy name my lyre shall sound, my verse shall tell;
And to a flow'r transform'd, unheard-of yet,
Stamp'd on thy leaves my cries thou shalt repeat.
The time shall come, prophetick I foreknow,
When, joyn'd to thee, a mighty chief shall grow,
And with my plaints his name thy leaf shall show.
  While Phoebus thus the laws of Fate reveal'd,
Behold, the blood which stain'd the verdant field,
Is blood no longer; but a flow'r full blown,
Far brighter than the Tyrian scarlet shone.
A lilly's form it took; its purple hue

Was all that made a diff'rence to the view,
Nor stop'd he here; the God upon its leaves
The sad expression of his sorrow weaves;
And to this hour the mournful purple wears
Ai, Ai, inscrib'd in funeral characters.
Nor are the Spartans, who so much are fam'd
For virtue, of their Hyacinth asham'd;
But still with pompous woe, and solemn state,
The Hyacinthian feasts they yearly celebrate.

# Appendix 7 Crata Repoa

Manly P Hall describes the provenance of the Crata Repoa:[1453]

The Crata Repoa is made up of fragments from many ancient authors. The unknown compiler had as his purpose a restoration of the ancient Mysteries based upon the hints and illusions contained in classical writings. Most of the great philosophers of antiquity were initiates of State Mysteries. In their writings, these men frequently allude to some fragment of the initiatory rites. These hints have been carefully organized, placed in sequential order, and connected with an editorial tissue. The result is a restoration founded on the actual words of the initiates themselves.

The seven degrees of initiation described in the *Crata Repoa* equate to the last seven stages of the Great Work of Alchemy. There are twelve stages altogether. The first four are preparatory, the fifth is a threshold to the three degrees of the Lesser Mysteries that teach the Humanities.[1454] The final four degrees are the Greater Mysteries of the great manifestation of Light. These latter Mysteries teach love or *agape* in the sense of charity. The steps of the ancient Egyptian Mysteries are:

**Preparation and Threshold**

Circumcision and meditation.

**The Lesser Mysteries**

1. Led by the *Thesmophores* (Guide or Tester) to the Gate of Men, the Candidate is initiated as a *Pastophoris* (Apprentice). Having taken an oath, light is restored to him and he is placed between two square columns. Between the columns is a ladder with seven steps and an allegorical figure portraying eight doors. The *Hierophant* (Teacher) exhorts the *Pastophoris* to guard his prejudices and passions that might draw him from the road to happiness. The *Pastophoris* then ascends the ladder and is taught that it is a symbol of alchemical transmutation or *Metempsychosis*. He is then given the word of recognition, taught the handgrip and dressed in a hood, apron and collar with tassels. His duty is then to guard the Gate of Men.

2. After a year of Apprenticeship, the *Pastophoris* is feasted by beautiful temple virgins and invited to make love to them. He must prove he has command over his desires. If worthy, the *Thesmophores* (Guide or Tester) then addresses more questions and if found satisfactory, the candidate is introduced to the Assembly. There he is sprinkled with water

by the *Stolista* (Baptiser) and accepted as a *Neocoris* (Craftsman). His courage is then tested with a live serpent being thrown over him and he is made to imagine the chamber is filled with serpents. If his courage is proven, the Neocoris is led to two pillars with a griffin between, pushing a spoked-wheel representing the four seasons and earth, water, air and fire. There he is invested with a caduceus, taught the word of the degree and taught of the fall of the human race. He was instructed in architecture, geometry, mathematics and measures. His duty was to wash or anoint the pillars.

3. When meriting the next degree of a *Melanophoris* (Master Mason), the candidate was led underground through the Gate of Death to a gloomy crypt containing the coffin of the assassinated Osiris. The new *Melanophoris* was then led into the presence of the Pharaoh, where all the other *Melanophoris* were assembled. The Pharaoh offered him a crown of gold representing material power and wealth. The *Melanophoris* was to reject and trample on this crown in order to gain the spiritual crown of truth, morality and virtue. This incurred the wrath of the Pharaoh and the *Melanophoris* suffered accordingly. Brought back with a peculiar embrace expressing the power of death, the *Melanophoris* was given the word *Monach Caron Mini* meaning *I count the days of anger*. The *term of anger* is the time needed to master one's own base or animal soul. He was then instructed in alphabet, drawing, painting and rhetoric. He was also taught the history, geometry and astronomy of Egypt. His work was to attend upon the dying and dead.

**The Greater Mysteries**

4. After eighteen months the resurrected adept was invited to the Greater Mysteries. He is then known as *Moses*, meaning *He who is drawn out of the waters* (as were all new-born Sun gods such as the Indian Agni or Surya, the Greek Perseus, Finnish Kullervo, Romulus and Welsh Taliesin). Armed with a sword and shield, the *Moses* has then to fight his way through labyrinth galleries where masked men with flames and serpents attacked him. He was then led blindfolded to the Hall of *Maat*. Maat is the goddess who represents the full illumination of the human soul. She was represented by a white ostrich feather or jar. In the Hall of *Maat* he was presented to the Pharaoh and Officers of the Society and there made a *Chistophores*. They set his arms and legs spread eagle, the Phoenix position. This was a posture similar to the St Andrew's cross used in the old rites as the symbol of resurrection. He then drank a cup of bitter herbs and was dressed in buskins and a mantle, invested with the

armour and weapons of God. The bitter cup is a play on the meaning of Miriam or the goddess Venus as Miriam means *bitter* as well as the *mare* or sea.

He was to use his weapon to strike off the head of the beautiful but dangerous female aspect of Chaos, the Gorgon Medusa, whose head he presented to the Pharaoh.[1455] In return, the Pharaoh recorded the *Chistophores* in the Book of Adepts of Egypt. He received with new robes for his spiritual body, tied about the waist by a cord representing truth, life and brotherhood. This cord was tied in a half bow or *Ankh* representing the strength and frailty of the brotherhood. The *Chistophores* was presented with the Code of Laws and the emblem of an owl representing Isis, later Athena for the Greeks and Minerva for the Romans. He was taught the secret *Ammonitish* language and sciences of the human soul. The new *Chistophores* became a courtier, sustained by the court and able to communicate freely with the Pharaoh.

5. The *Chistophores* could then demand the degree of a *Balahate* or Philosopher. He was seated as the sole spectator to a drama where Horus slays and beheads the hundred-headed dragon, Typhon. In silence Horus exhibits the vile head emblematic of the mastery of ones own base nature. The new *Balahate* was then given the word *Chymia* and taught the skills of Alchemy.

6. The aspiring *Chistophores* was led in irons to the Gate of Death through which a crypt was filled with water. He was rowed across in the *Barque of Caron* and received by the Assembly. There he was made a *Maawr*, meaning Seer or Priest of Astronomy, and received the history of the gods. He was told of the One God from whom they all emanate. The new *Maawr* was then taken to the Gate of the Gods and presented to the pantheon. There the *Demiurgos* (Chief Prophet and Initiator) taught him the secret history of Egypt, the world and the universe. He received the history of the Society, its Order and a list of all Chief Inspectors of the Society and members throughout the world. He was then instructed in astronomy and the Priestly Dance of the movement of the stars and constellations. The word of the degree was *Ibis*, the symbol of the wise god Thoth.

7. Entry to the final degree was by invitation from the Pharaoh. A grand reception was arranged for the *Maawr* and it formed a public procession called the *Pamylach*, meaning circumcision of the tongue representing the higher self. Formerly, the *Maawr's* penis was circumcised as a sign of purification of the lower self. At the end of the

procession an Assembly was held in a special room called the *Maneras*, meaning the house of *Manes* with equivalence to the Indo-Hittite god-king Manu. There the *Maawr* was made a *Saphenath Pancah* or *Man who knows the Mysteries*. He drank of the *Cup of Sweetness*, the heavenly ambrosia beverage *Oimellas*, and was told that he had arrived at the end of all the proofs. He received an Ankh to wear on his heart, meaning that he had become a life source or life bestowing spirit for others. He also received a beautiful striped robe called the *Etangi* representing the blazing White Light of the illumination and discipline in which he lived.

His head was next shaved with a square coiffure, called the tonsure. Together with the skull, the tonsure forms a squared circle:[1456]

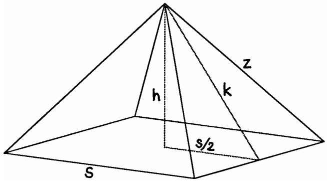
...the squaring of the circle was a problem that greatly exercised medieval minds. It is a symbol of the opus alchymicum, since it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity.

The tonsure therefore represented the third eye. It was based on releasing the spiritual consciousness through the *Gate of the Gods*. These are the two small holes in the skull called the *parietal foramina*.

The *Saphenath Pancah* was then given a complete explanation of the Mysteries and permission to read the Books of Hermes, including the *royal key* to the scriptures of other nations. The greatest attribute he received was the right to vote in the election of Pharaoh and it was from his new rank that the Officers of the Society were drawn. The Pharaoh represented the mind of God, *Ptah*.[1457] These Officers of the Society represented *Ra*, or the body of God, and governed the four main temples of Egypt, Hermopolis, Memphis, Heliopolis and Thebes.

# Appendix 8  The Perfect Pyramid

The following calculations show that the Perfect Pyramid is a function of the Golden Ratio.




**The Perfect Pyramid**

Let: s = side length

k = side face height measured from the apex to the ground

h = vertical height of pyramid

A = Area of a side face

Pythagoras' Rule provides the side face height (k):

(1) $k^2 = (s/2)^2 + h^2$

(2) $k = \sqrt{(s^2/4 + h^2)}$

Area of a side face (A):

(3) $A = ½ .s.k$ (area is half the base times the height)

From (2):

(4) $A = ½ .s.\sqrt{(s^2/4 + h^2)}$

The Perfect Pyramid built as the Great Pyramid of Giza is special because of a particular constraint. In history, only Herodotus has alluded to it.[1458] The key is that the area of a side face is equal to the square of the height of the pyramid. Herodotus' statement turns on the translation of the Greek word *epipolēs*, which means either *in elevation, by the lateral surface* or simply *in surface*.[1459]

(5) $A = h^2$

equating (5) with (4):

$$h^2 = ½ .s.\sqrt{(s^2/4 + h^2)}$$

and rearranging to make the apex height (h) the dependant variable:

$$h^2 = ¼ .s^2.(1 + \sqrt{5})/2$$

Now $(1 + \sqrt{5})/2$ is the Golden Ratio Φ so:

$$h^2 = ¼ .s^2. \Phi$$

So the unique formula for a Perfect Pyramid is that the square of the height divided by the square of the side length is equal to the Golden Ratio divided by four:

(6) $$h^2 /s^2 = \Phi /4$$

$$h^2 /s^2 = 0.404508$$

$$h/s = 0.63601$$

The inverse of h/s is 1.5723. This approximates to Φ (1.618) with an error of only 2.8%. Thus the ratio of the side to the height of the Perfect pyramid is also the Golden Ratio Φ.

The area of all four faces is:

Area of all four Faces = 4.A

Applying the key of Herodotus (5): $A= h^2$

Area of all four Faces $= 4. h^2$

Substituting (6) $h^2 /s^2 = \Phi/4$

Area of all four Faces $= \Phi. s^2$

Since the Area of the Base of the Pyramid is $s^2$

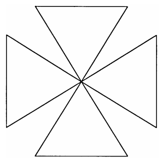
Area of all four Faces = Φ x Area of the Base of the Pyramid

Thus the Area of all four Faces is purely a ‘replication’ of the Base by the Golden Ratio. Isis was the Goddess of replication and this equation explains why she was described as *Mistress of the Pyramid* in the *Inventory Stele* discovered in 1800 CE by Auguste Mariette. The Great Pyramid was the mathematically pure womb of Isis for regeneration of the king as Horus.

On rearrangement the equation becomes:

$\Phi$ = Area of all four Faces / Area of the Base of the Pyramid

This means that the area of the Base and the sum of the area of the side faces provide the Golden Ratio. The only measurements necessary are Side length and Side height. This is vividly shown in two dimensions if the Perfect Pyramid is laid flat. The result is a Cross Patteé, the insignia granted to the Knights Templar by Pope Eugenius III in 1146.[1460] The Knights' Templar mantle with the Cross Patté was therefore a visible and perfect calculation of the Golden Ratio and symbol of the Perfect Pyramid.



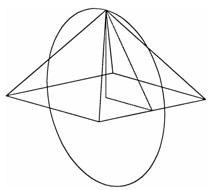
***Cross Patté.***

The Golden Ratio is not the only primary constant inherent in the perfect Pyramid. While the Perfect Pyramid has no need for the knowledge of $\pi$, nor precisely demonstrates $\pi$, it is the case that '$2/\pi$' is an arbitrary value very close to the perfect value for 'h/s' in (6) above of 0.63601. The exact value of '$2/\pi$' is 0.63662 so the error is very small indeed, only 0.096%.

## Squaring the Circle

Using the dimensions of the side length and pyramid height, the approximation '$h/s \approx 2/\pi$' provides a good physical estimate of both the Golden Ratio and $\pi$.

(7) $\pi \approx 2.s/h$



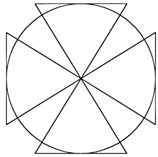
This equation can be interpreted as relating the perimeter of a circle with radius 'h' to the perimeter of the square base '4.s':

(8) $2 \pi h \approx 4.s$

In other words, in an elevation view, the vertical circle drawn through the apex of the pyramid, having its centre at

the middle of the pyramid's base on the ground plane has the same perimeter as that base in plan view. The error is 0.096%.

We can even proceed a little further to find a solution to the classic problem of 'Squaring the Circle'. This is to find a technique of drawing a circle with the same area as a given square, using only geometric means. It has engaged mathematicians for many thousands of years.[1461]



Again, let the Perfect Pyramid be laid flat so the sides splay into a Cross Patté. The area of a circle inscribed within the Cross Patté is:

Area of Inscribed Patté Circle $= \pi\, k^2$ (pi x radius squared)

Substituting (1): $k^2 = (s/2)^2 + h^2$

Area of Inscribed Patté Circle $= \pi\, [(s/2)^2 + h^2]$

$= \pi\, .s^2\, [¼ + h^2/s^2]$

Substituting (6): $h^2\, /s^2 = \Phi/4$

Area of Inscribed Patté Circle $= \pi.s^2\, [¼ + \Phi/4]$

$= ¼\, .\, \pi.s^2\, [1 + \Phi]$

The exceptional property of the Golden Ratio is that:

$$1 + \Phi = \Phi^2$$

Area of Inscribed Patté Circle $= ¼\, .\, \pi.s^2\, [\Phi^2]$

Since the Area of the Base of the Perfect Pyramid is the side length squared, $s^2$:

Area of Inscribed Patté Circle $= [¼\, .\, \pi.\Phi^2]$ x Area of Base

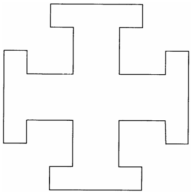
The value of $[¼\, .\, \pi.\Phi^2]$ is 2.056199, almost the integer two. Substituting the approximate value of two for $[¼\, .\, \pi.\Phi^2]$ simplifies the equation to:

Area of Inscribed Patté Circle $\approx 2$ x Area of Pyramid Base

With the Cross Patté, medieval mathematicians found an approximate solution to *squaring the circle*. This was to take a Perfect

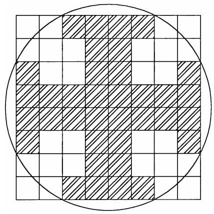
Pyramid, make it into a Cross Patté and inscribe a circle. The area of the circle is twice that of the square base of the pyramid. Using a square made from the diagonal of the base of the pyramid rather than the base of the pyramid itself, the 'twice' factor disappears. This is because the diagonal measures $s\sqrt{2}$. The area of such a square is $2.s^2$. Thus the esoteric solution from the Perfect Pyramid is:

Area of Inscribed Patté Circle ≈ Area of a square of the Hypotenuse of the Base of the Pyramid

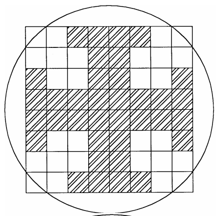


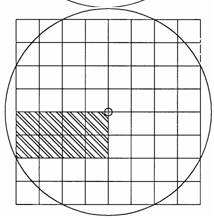
This formula is based on an assumed value of [$\frac{1}{4} . \pi.\Phi^2$] of two, which introduces an error of 2.8%. An even better approximation derives quite simply from a Jerusalem or Teutonic Cross.[1462]

A Chessboard solves the problem of 'Squaring the Circle':[1463]



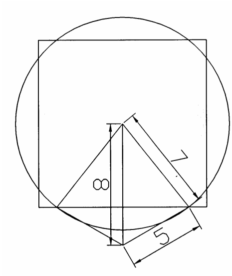
1. Divide the Square into a Chessboard matrix.
2. With a pair of Compasses centered in the middle of the Chessboard, draw a Circle so it passes through points on each side, each two squares in from each corner. This circle has an area that equals that of the square with an error of 1.8%, less than the 2.8% inherent in the Perfect Pyramid method. Schoolchildren sometimes prove the areas are equal using paper. They cut away the corners of the square and rearrange these trimmings to fill the segments of the circle.
3. Again with the Compasses draw a circle so it passes through points on each side that are one square in from each corner. This circle has the same perimeter as the square. The error is also about 1.8%.





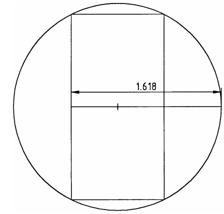
Ancient architects often wanted to *Square the Circle* to create a circular column of known cross section that could be set onto a square base. Their portable calculator for 'Squaring the Circle' was a simple 2 x 1 rectangular tablet. Draw a circle through one corner while centering on the corner diagonally opposite. The square has an area equal to 8 tablets.

Julius Caesar's dimensions of ancient Britain also allow a square to be developed from a circle, having the same perimeter as the circle's circumference.[1464] Caesar described Britain as a triangle with sides 475, 665, 760 miles. Britain's geography bears no relation to this shape. Ehe dimensions Caesar obtained are esoteric and the represent sacred dimensions of a holy isle. The sides have the ratio of 5:7:8 and can be used to Square the Circle follows:



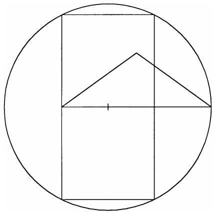

1. Draw a circle with radius 7 units.
2. Place Caesar's 5:7:8 triangle on the circle so the apex of the 7 and 8-sides meet at the centre of the circle and the 8-side is vertical. Mark the point on the circle at the apex of the 5 and 7-sides.
3. Flip the triangle over with the 8-side in the same position. Again mark the the point on the circle at the apex of the 5 and 7-sides.
4. Draw an 11 unit line through the marked points. This 11 unit line divides the 8-side into two pieces, one 5.5 units in length and the other 2.5 units. As 5.5 units is half of 11 units, this 5.5 unit measurement can be used as a scale to draw each half of the 11 unit line.
5. The 11 unit line is the base of a square with the same centre as that of the circle. Complete the square with 3 more sides of 11 units each. The square's perimeter is 44 units, which is the same as the circle's circumference ($2 . \pi . 7 = 44$ units). The error in this method is only 0.04%.

**The Star of the Goddess**

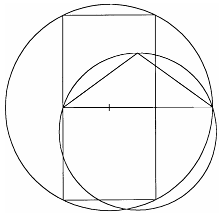



The 2 x 1 rectangle has another very interesting property, the star of the Goddess. Herein is the famous Alchemists' formula of 'draw a square, circle, then a triangle then a circle.' Starting with a square (or bisecting the 2 x 1 rectangle in two squares) proceed as follows:

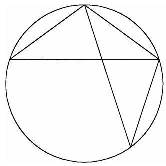
1. Draw a circle centered in the middle of the bisector of the rectangle, through all the extreme two corners.



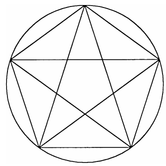
2. Extend the side of the square out to the large circle. Its length is the Golden Ratio, Φ.
3. Draw an isosceles triangle using the Golden Ratio as the base. The sides of the isosceles triangle are each 1 unit, the same as the sides of the original square.



4. Draw another circle passing through the three corners of the triangle. This is a trial and error procedure but quickly achieved.
5. Draw new triangles using the previous triangle as a template. Rotate the template triangle clockwise. The diagram shows the second position. Discard the external circle and 2x1 rectangle for simplicity.

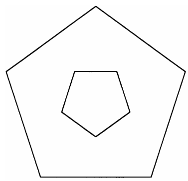


6. Completing the rotation of the template triangle forms a perfect pentagon within the circle. Inside the pentagon is a five-pointed star. This is the star of the Goddess.



**Virgin with Child**

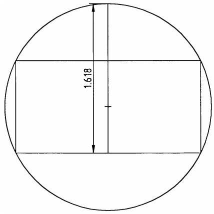
A smaller, inverted pentagon exists in the centre of the Star and Pentagon of the Goddess. The new little pentagon in the centre of the star of the Goddess is therefore analogous to a perfect child. The Goddess therefore is the House of God to the Son, a Virgin with Child. The child is inverted, analogous to a human foetus awaiting birth.



The recursive process of forming a star from the pentagon and a new pentagon from the new star demonstrates the infinite procreation of the Goddess.

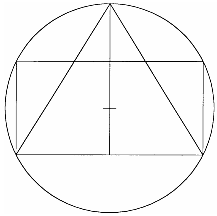
## Royal Star of David

It is a surprise to find that the six-pointed Star of David is also based on the Golden Ratio as follows:

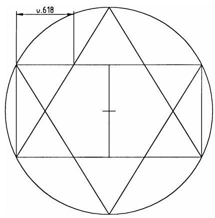



Starting again with the bisected 2 x 1 rectangle (two squares of side 1 unit each) and circumscribing circle:

1. Draw a circle through the extreme four corners of the rectangle. Its centre is in the middle of the bisection.



2. Using the lower side of the rectangle (2 units long) as the base for an isosceles triangle, draw the two sides up to the apex of the circle. Repeat for the lower triangle. The height of each of the two large triangles is Φ.

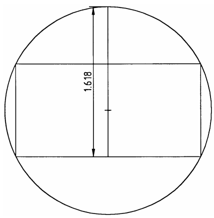


3. Observe that there is also a length equal to Φ minus 1 (0.618) at each end of the rectangle.

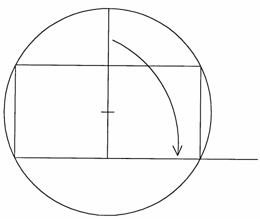
The principle of God therefore includes that of the Goddess. Alchemists see the Seal of Solomon. One triangle points up and the other down, symbolizing the famous formula *As Above, so Below*.

## The Ratio of Osiris

Commencing once again with the bisected 2 x 1 rectangle (two squares of side 1 unit each) and circumscribing circle:

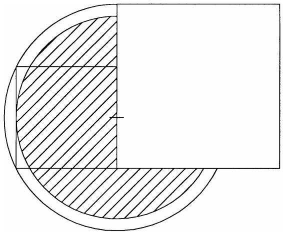



1. Draw a circle through the extreme four corners of the rectangle, with its centre in the middle of the bisection.



2. Extend the bisection up until it meets the circle. The height of this line is Φ.
3. Rotate this line to the horizontal and form a square. The area of the square is $\Phi^2$.

4. Draw a concentric circle of one unit radius from the centre of the original circle. This circle has an area of π.



5. The area of the new circle is exactly 20% larger than the area of the square.

Leonardo de Vinci understood this relationship by the mathematical formula:

$$\pi = (6/5)\,\Phi^2$$

The constant (6/5), which is of course 1.2, is known as the Ratio of Osiris. The error in estimating π from Φ and the *Ratio of Osiris* is only 0.002%.

# Appendix 9 A Note on the Scholar Robert Graves

Robert Graves had a uniquely brilliant span of knowledge about ancient times. He is highly acclaimed as an author, poet and classical scholar. His histories of Roman and Greek times in *I Claudius* and the *Argonauts* received many accolades. *I Claudius* became a successful television series.

Graves' books demonstrate extensive academic investigation. He corresponded with collaborators such as Sir Ronald Storrs, Classical Scholar and Orientalist, who was also a successor in office to Sergius Paulus and Pontius Pilate.

One of Robert Graves' major achievements is the least understood. He re-established the lost knowledge of the Celtic Bards by deciphering their holy tree alphabet.

A key feature of Graves' method is that he publishes in true Popperian fashion, baring all to public criticism. There is rarely much criticism because few can keep up with his logic and even fewer can critically match the breadth of his argument.

Graves' independent career risked all on the maintenance of reputation and he is highly respected for this. His non-fiction book *The White Goddess* and historical fiction novel *King Jesus* are prime examples of Graves' straightforward 'semi-circular saw' analysis.

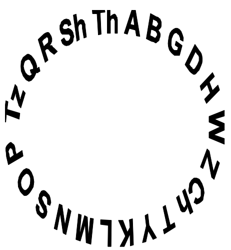
Graves is always incisive, eloquent, tested, important and scarce. He constantly thinks about his own thinking in a feedback correction that consciously avoids bias. His cognitive approach to personal psychology and honest authorship based on argumentative self-disputation were not formally recognized by US pioneer psychologists like Albert Ellis until at least 20 or 30 years after Graves used it. Furthermore, despite the awesome power of his mind, Robert Graves is a humble man. His respect for the beliefs of all parties and the careful language of his books demonstrates this, while not obscuring the thrust of his scientific approach to mythology.

# Appendix 10 Atbash Cipher

The Atbash Cipher is an old cipher used in the book of the Prophet Jeremiah based on the twenty-two letters of the Hebrew Alphabet.[1465] The cipher is applied by substituting the first letter of the Hebrew Alphabet *aleph* with the last letter *tav*, the second letter *beth* by the penultimate letter *shin*, and so on.

The new word that results from the encryption is equivalent to the original word. It is very easy for the person employing the cipher to create new words since the new word only has consonants like its originating word. This is because the Hebrew Alphabet is composed of twenty-two consonants and excludes vowels.

| **Hebrew Letter Name** | | **English Letter Equivalent** | |
|---|---|---|---|
| Aleph (silent) | Tav | A | Th |
| Beth (B/V) | Shin | B | Sh |
| Gimel | Resh | G | R |
| Dalet | Qof | D | Q |
| He | Tsadeh | H | Tz |
| Vav (V) | Feh | W | P |
| Zayin | Ayin (silent) | Z | O |
| Chet | Samech | Ch | S |
| Tet | Nun | T | N |
| Yod | Mem | Y | M |
| Kaph (K/Kh) | Lamed | K | L |




The Atbash cipher converts Babel (BBL), meaning Babylon, to Shishak (ShShK).[1466] This is achieved by substituting Beth, Beth and Lamed with Shin, Shin and Kaph respectively.

A second Atbash method is cyclic rotation with the alphabet as an endless loop. This is an example of a cipher-wheel or alphabet clock. A particular output letter is found by moving either clockwise or anti-clockwise a certain number of steps from the input letter. Another numerical sequence such as six, six, six or eight, ten, twelve, fourteen is provided from other information. This indicates the

particular number of steps to shift. The shift direction can vary from clockwise to anticlockwise for various letters in the same word.

Cyclic rotation together with regular letter substitution gives rise to the full Atbash Tableau called the Alphabet of Hiyya.[1467] It has 22 rows and 22 columns. The Atbash sequence AThBSh is the first row. The second is AShBR through to the twenty-second row, which is AABT.

Multiple versions of the Alphabet of Hiyya result from irregular letter substitution. This gives rise to 484 different permutations of the Atbash Tableau.

Other cipher techniques include writing a word backwards, called Thrashraq (see Appendix 11 for an example in the *Triangular Manuscript of St Germain*), and Gematria extension and contraction of words keeping the same numerical value.

Full text cipher techniques sometimes vary the calligraphy to create irregular size letters or misspelling. These imperfections might indicate the intended letters. Sometimes the correct letters are a certain number of places to the right or left of an imperfection.

Alternatively, a whole text can use equidistant letters sequences to build words. The word *Torah* exists in Genesis.

Another full text technique is to use the physical layout of the scroll or parchment to create words vertically or diagonally for those who have the eye to see. This is how Daniel read the words on the wall in Babylon.[1468]

It is also the way that the Priestly Blessing embodies the Holy name YHABLAWN.[1469] Further cipher expansion and contraction is required to achieve a final solution.[1470] *Yah* is the God of Jedediah, *Baal* the God of the King of Tyre and *On* the God of Hiram Abiff.[1471] These are just three of the many names of God.

# Appendix 11 Triangular Manuscript of Comte St Germain

Manly P Hall of the Philosophical Research Society described the Triangular Book of Le Comte Saint Germain as the 'rarest of occult manuscripts'. He kept his exciting and highly prized manuscripts in a vault. After the death of Manly P Hall, the Getty Centre in Los Angeles purchased two of the triangular manuscripts, MS209 and MS210. Simple substitution deciphers these manuscripts to ritual text written in French.

The two manuscripts are described as follows:[1472]

**MS 209**: 31 folios. Parchment. Triangular. 210 x 244 x 244mm. [Comte St. Germain] 'No. Soixante & Seize'. De la collection maconnique du F : illustre F : Antoine Louis Moret fondateur, et Véné honoraire de la R : ... La Sincerite No. 122. Ex president du Souv : Chap : la Triple union Or : maitre, Elu, chevalier commandeur, patriarch, Prince & Govr : Prince des tous les ordres macon : et des tous les Rites : Francais, Ecossais, Anglais, irelandais, Prussiens, &c. &c. &c. Govr : G : insp : Gene : du 33e degree S : P : D : E : Or : de : New York Etats unis L'am : du Nord 5810. Ex Dono Sapientissimi Comitis St. Germain Qui Orbem Terrarum Per Cucurrit. [Blue and gold ink on various leaves of ruled parchment. Text in cipher with three magical illustrations in gilt and several other colors of ink.] This manuscript, bought from Frank Hollings, a London antiquary, after 1933 (he apparently was unaware of the Hauser St. Germain manuscript [MS 210 - below]) came from the occult library of Mme. Barbe, who had it from the bibliographer Stanislaus de Guaita, who in turn bought it at the auction of the library of Jules Favre. It is a copy made from one of the magical texts in the possession of St. Germain by the owner's permission. A number of such copies were executed for the members of his Masonic lodge in Paris, and the following manuscript, as different in style as it is, may be one of the copies too. It is unclear in both cases whether the Comte St. Germain wrote these magical formulae or owned a copy of an ancient text. This manuscript was made for Antoine Louis Moret, a French emigre to America active in Masonry and in politics.

**MS 210**: 24 folios. Parchment. Triangular 237 x 237 x 235mm. [Comte St. Germain.] Ex Dono Sapientissimi Comitis St. Germain Qui Orbem Terrarum Per Cucurrit. This manuscript was offered at the Hauser Sale in 1933 (item no. 527). The key to the cipher in an accompanying bound

volume was provided with the lot. A typed French transcription and English translation are to be found in the bound volume, inserted in the slip-case. Another French translation is in the bound volume accompanying the other copy [MS 209] of this text, provided by the bookseller. The litany of St. Germain's miracles -- his eternal youthfulness, his incomparable painting of pigments made from the colors magically pulled out of gemstones, his endless wealth, his invisibility, his brilliant sonatas and inspired performances, the flaws removed from the King's diamonds, metals transmuted, languages spoken, friends among the long-dead -- these and many more tales, and a few unflattering references in the shards of eighteenth century diplomacy constitute his whole legend, the story of a man who whispered words of unheeded advice in the ear of Marie Antoinette and whose image remains the centerpiece of newly fabricated mythologies. There remain a number of remarkable contemporary testimonies and unsolved puzzles. As for hard evidence, there is none. St. Germain has been described as the greatest of the European adepts. His prodigious knowledge of history and philosophy was often commented upon in his day. In a letter to Frederick II, Voltaire described St. Germain as "the man who does not die." This manuscript bears an attribution on its face not independently verified in any source.

**The Translation**:

Robert Word studied the Triangular Manuscript in French and made an English translation in 1979. The Philosophical Research Society gave him ready access in several stages. First, he received the Triangular Book itself, which is cipher plus diagrams. From this he copied out pages of the cipher text and attempted to decipher it. Then he was given the cipher key and later the French text to translate this French text to English.

While Robert Word believes his translation to be accurate, it is possible that the French text did not encompass all of the cipher text. Furthermore, the colored figures are an important part of the part of the manuscript.

Robert Word was also able to review the notes of Manly P Hall made on the text. Manly P Hall was apparently trying to turn "ton Levite" into "Ton le Vite" and allude to vibratory chanting.

A feature of the manuscript is Thrashraq, which is writing important words or names backwards to produce an elementary cipher.[1473]

**The Triangular Book of the Count of St. Germain**

The Holy Magic revealed to Moses discovered within an Egyptian monument and preciously preserved in Asia under the emblem of a winged dragon.

1. To find things lost in the seas since the flooding of the globe.
2. To discover mines and diamonds, gold and silver within the bowels of the earth.
3. To preserve one's health and prolong one's life for a century, and that with the freshness of fifty years, and the strength of that age.

You should do your operations for the first two objects only when the sun, earth, and moon are found in conjunction in the same line, and within the same plane. As for the third marvel, you may perform the operation at any time, but it is necessary to carry on your person a figure like that which you see here.

You shall take an appropriate vase (made of any material) and fill it with fire which you shall exorcise in the following manner:

O Creature of Fire, I exorcise you by Him by whom all things were made in order that you shall remove from yourself all phantoms. Bless it, O eternal Father, for the glory of thy holy and immortal Name. Thou who lives and reigns through all the centuries of the centuries.

A Levite which you shall have with you shall respond: AMEN. Next, you shall bless the incense and four lamps in the following manner: 0 eternal God, sovereign Being, bless this incense and these lamps in order that their strength and their virtue shall augment the fear of their enemies, that they may not enter herein. Thou who lives and reigns through all the centuries of the centuries. Your Levite responds: AMEN.

You shall pour this incense so blessed upon the fire and light the lamps before your operations. The small concentric circle is the place which you shall take during these operations. The other circle which is below is the place to be occupied by your Levite; you shall be clad as in the days of the sacrificial ceremonies. Upon entering your circle you shall have in your left hand the following figure. Your Levite shall follow you in carrying the characters of revelation.

When you shall have arrived at the destined place, you shall give back to you Levite the figure with which you entered; then the Levite having occupied his, you shall bless his circle in pronouncing these sacred words:

NOTAMARGATET, -- bless that circle -- bless it YANODA -- bless it MIOLE -- bless it ALAG -- bless it AOTHIO -- bless it SORIDIS -- bless it APHAL -- bless it AGEMO, bless it THOBASSA -- bless it ARIF -- bless it BCEORA, Thou who lives and reigns through all the centuries of the centuries. Your Levite shall respond AMEN.

Next you shall invoke the spirits to whom I have given the power to preside over the hours of the night in commencing from the side where the sun rises, saying: LEAMAN, LECIAB, LATRANAVIO, RIBRAL, TELARO.

From the side where the sun sets: ELANA, LEPAB, USTAEL, THAERRUB, SOTARECO, ILIBAPAC.

From the highest side of the circle: ELIA, ELINA, AMIGABIREL.

From the lowest side of the circle: PEDINBCE, FIALECHAM, CHARSIEL.

You shall then make the following invocation on the side where the sun rises, prostrated upon the ground:

We invoke you YALATINA, and LEMIROT, LESIAB, and TELAR, HERIBAG and ARNAVIO, TRABA and ARIOT, ANIEL and LEDIMAT, YANAEL and CALMAS, LEASO and VIANOEL; we command you by Him by whom all things were made and by all the other names of the ETERNAL, and by these:

IANODA, EL MIHOLES, HOLAE MEBOTH, NOLICSAZ, and NOTAMMARGATEL who is the Lord God exalted before you and represented invisibly near this circle; Let me know by a just inspiration if you judge me to be dignified by the purity of my soul -- the places where there are mines of diamonds, gold, and silver, those who find precious things lost in the seas -- to prolong my life in health and that for a century -- I request these favours to be granted without incurring danger, risk, or peril, by Y and V which Adam understood, by the name AGLA for the preservation of Lot and his family from the fire of Sodom and Gomorrah. By the name Joth, for the deliverance of Jacob from the persecution of his brother. By those of SOIGCE, YANCEA, THEOS or NOTAMMARGATET, and by the other names of the ALL-POWERFUL who truly lives and reigns. Such is the WILL of Him who created all, and Whose empire endures through all the centuries of the centuries. Your Levite shall respond: AMEN.

You shall place upon your head with your left hand the figure which you gave to your Levite; then if your soul is pure, it shall be exalted. You shall feel yourself to be inspired; you shall lend an attentive

ear to all that which the aerial spirits shall whisper, having care to trace from right to left on a brass plate the inspired characters which; you shall bless with these words:

Blessed Be PAO.

THEOS. You may communicate these things to no person because you would render unworthy my divine bounty and you would not have the success for which you have obtained hope.

You shall then take the figure which was upon your head with the same hand; then holding it in both hands and prostrating in adoration you shall pronounce these characters:

In the name of the Eternal my God, true master of my body, my soul, and my spirit, go, go in peace; retire that you may accompany me always, and be ever ready to come when I shall call you.

AMEN and AMEN.

FINIS.

# Appendix 12 Painted Ceilings at Crathes Castle

Crathes Castle, near Banchory, was the seat of the Burnetts of Leys. The castle was commenced by the 9th Laird, Alexander Burnett, in 1553 and completed by his great grandson, also Alexander, the 12th Laird. It is now owned by the National Trust for Scotland.

**Room of the Nine Nobles**

| | |
|---|---|
| **Beam 2** | As a dog turneth to his owne Vomit, so the foole<br>returneth to his own foolishnes.<br><br>Blessed is the Riche, which is founde without blemishe,<br>And hath not gone after nor hoped in money &<br>treasures.<br><br>They that rejoyce at the fall of the righteus,<br>Salbe taken in the snare & anguishe,<br>Sall consume them before they die.<br><br>Leme gallant youthes to aternise your name,<br>As did thir nyn with deids of endles fame<br>Whose martial actes nobilitates for ay<br>Their glourious names not deing or decay. |
| **Hector of Troy** | I nyntein kings, help of any slew<br>A thousand Greeks in on day I overthrew.<br>Had not Achilles slayn me tressonablie<br>Troy yit had stand & lost no libertie. |
| **Alex' the Coqueriour** | I Alexander conquest in short space,<br>The world & Joyt this monarchie in peace,<br>Yet all this wealth fulfilled not my desire,<br>Sick was my lust by mesure to Impyre. |
| **Julius Cesar** | ***** was emperiour & wan<br>By armies Africk, egipt, franco & Spain.<br>I past the rhyne & dantit Germanie,<br>Brutus at hame syne slew me crewalle.<br><br>Betymes I will destroy even<br>All the wicked of the land,<br>that I may from Gods citie cut,<br>The wicked workers hand. |

| | |
|---|---|
| **Josuae the Noble Chiftan of Israell** | Joshuae of Jewes first was frie<br>Ane & threttie kings conqerit he,<br>And reft thame of there lands also,<br>The floode Jordan he parted in tuo. |
| **Judas Maccabeus** | This Judaes manheid all Israeli maid frie<br>From servile yok of heathen tyranny<br>He Vincult Licias & Antiochus,<br>After gryt weris slayn by Demetrius. |
| **King David** | For wit & manheid David was maid king,<br>From schepirds ranke over all Israeli to ring,<br>He slew the gryt Goliath hand to hand,<br>And did gryt damage to the heathen land. |
| | A league wit Scottis of mutuall amitie,<br>This Charlis maid to last eternalie<br>Whais successors observis the same alway,<br>Inviolat unto this present day. |
| **Charlis the Gryt** | This Charlis was for his Christian faith renownit,<br>And emperiour for deids of armis crounit<br>He be his micht & worthie chevalrie,<br>Was cheif defence of Christianitie. |
| **King Arthur** | King Arthur crounit was Emperiour & wan,<br>Gryt bounds in France & all the lands of Spain.<br>The knichts of the round table, he ordaind<br>Whais priase sall sound, unto ye warldes end. |
| **Gotfrida** | From rage of Turks, this Godofried, maid frie,<br>The holie land to Christian libertie<br>Gryt Soliman he slew and crounit was king,<br>Over all the land of Jurie for to ring. |
| | Seaze not thy Hart on welth or earthlie gains<br>They perish suine but honor still remains |
| | Gude reder tell me or thou pas whilk ofthir nyn maist Valliant was<br>****** in earth hes spent there deyes |

1602

## The Green Lady's Room

**Beam 1**

A maidin but modistie
A clarke but courtesie
A howsewyfe langinge fairleis to see
Wants all there seimleist propertie.

The begining of wisdome is the feare of the lord & the knowledge of holie things is understanding.

The mouth of everie wicht
Defames that graceles man
Quha by his sloothe tynes onie richt
That his forbears wan.

Say not to they nightbour go & cum agayne & tomorrow will I give you, if thou now have it.
The curse of the lord is in the house of the wicked, but he blessed y habitatione of the righteus.

Praise be to him quhoise verteus deids,
Throughe payn and labor greins,
Schame to the belliegod yat feids,
On sueat of others brawis.

Thoughe the deceatfull speake favorable beleve him not, for he hath seven abhominations in his hart,
Intending hurt against his nighbour, seing he doeth duell without fear by the.

At vertues stoole lerne first thy grounds
Renounit if thou walde be
In segnarie conteins all bounds
Of true nobilitie.

The sluggard is wyser in his awen conceit then seven men that can render a reasone
Stryve not with a man causlesle when he hath done the no harm.

Thryce happy is that man indeed
That weids ane vertues wyf
Sho is ye blessing of his seid
And comfort of his lyff.

The slothfull hand makethe poore, but the hand of the diligent maketh riche.

Blessed will his house for ever be
Quhe servis the lord always
Thais wallis his awin posteritie
Inherit sall for ay.

The lord will not famishe the soule of the righteous, but the soule of the wicked salbe consumed

Wine, wemen taken insatiablie
Has brocht gryt kings to miserie
Therefor my god I pray to the
Keep me from crymes & harlotrie

The tresures ofwickednes profite nothing,
but □riendship□ss delyvereth from death.

Ane avarious mans □riend,
As to him selfe hydropolie.
For quhy the mair in welth he flows
The thirst for riches gryter grows.

A wise sone makethe a glad father, but a foolishe sone is an heaviness to his mother.

Contermne no man in miserie
Augment with spyt no poore mans □riend
For fortunes false inconstancie
May cause his case be thine tomorrow.

As the vapour and □rien of the chimney,
goeth before the fyre,
so evil words, rebukes, and threatnings go
before bloodscheding.

□riendshi all naughtie companie
From fools no □riendship crave
Keip fellowschip with such as be
Both wittie sage and grave.

A theifis better than a man that is accustomed to lie, but they both sall have destruction to their heritage.

The goode man sall give inheritance unto his childrens children and the riches of the sinner ar layd up for the Just.

All that are proude in hart ar an abominatione to the lord, though hand Joune hand he sall not go unpunished.

# Appendix 13 Jewish Rites of Tammuz

**Extracts from '**Ward, JSM 'Who was Hiram Abiff', The Baskerville Press Limited, London, 1925.

**Chapter VII THE ADONIS RITES OF JUDAH.**

The vision of Ezekiel in circa 594 BCE[1] gives a clear picture of the secret rites of Tammuz. He starts as follows:

He "brought me . . to the door of the inner gate that looks towards the north where was the image of Jealousy which provoketh to jealousy."

What was the "Image of Jealousy" opposite the north gate — the symbolic place of darkness? It was Ashtoreth, that is to say, Astarte, the Great Mother, the Lover of Tammuz. In II Kings[2] we read that the good king Josiah broke down and defiled the high places "which Solomon the King of Israel had builded for Ashtoreth," and also for Chemosh and Milcom. So that there should be no doubt of the situation of the shrine of Ashtoreth, we are carefully told that it was on the right hand side. As the temple had its Sanctuary in the west it follows that the right hand side was on the North. The exact spot on which the shrine of Astarte stood was the Mount of Olives.

Jeremiah[3] about B.C. 600, gives us the following significant details concerning one of the ceremonies performed in honour of Astarte, whom he calls "The Queen of Heaven," which was one of her later titles.

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women kneed dough *to make cakes* and to pour out drink offerings unto other Gods."

Here we should note the use of bread and wine for a sacra mental feast, while we know from similar observances else where, which survived in Europe up to the 19th century, that these cakes were in the shape of the male organ.[4]

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[1] Ezekiel 8. 3. sq.
[2] II. Kings, 23. 13.
[3] Jeremiah 8.17 sq.
[4] N.M. Penzer, "Ocean of Story," Vol. H. p. 13. Note 3.

Moreover, Jeremiah complains that even the remnant who fled to Egypt after the fall of Jerusalem would not abandon this custom, and to his protests gave an answer which explains exactly the purpose of these obscene emblems, and of similar incidents connected with the worship of the great Fertility Goddess, who by then had largely absorbed the attributes of the Moon, just as her son and lover has partly absorbed those of the Sun.

They "answered" Jeremiah saying[5], "The Word that thou hast spoken unto us in the name of the Lord we will not hearken unto thee, but will certainly do whatsoever thing goeth out of our own mouth, to burn incense unto the Queen of Heaven and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then had we plenty of bread, and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven and to pour out drink offerings unto her, we have wanted all and have been consumed by the sword and by the famine.

"And when we burned incense to the Queen of Heaven and poured out drink offerings unto her, did we make her cakes to worship her and pour out drink offerings to her without our men (husbands)."[6]

From this answer we learn that the worshippers believed that unless they offered the Goddess these Phallic cakes they would receive from her no harvest. The reason is clear: the corn God represents the seed which is buried in the womb of the earth. The male organ of the drone bee is literally plucked out by the Queen bee and remains embedded in her for the rest of her life; it is in this way that she is fertilised, but at the cost of the life of the drone. In like manner Attis and Tammuz die that the earth may be fertile, hence the reason why the Priests of Cybele and of Artemis at Ephesus had to castrate themselves and offer up their male organs to the Goddess.

Therefore the Jewish women, like other worshippers of the Great Goddess, offered as substitutes for the male organs of their husbands, models made out of the "Flesh" of the slain corn God, and poured out

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[5] Jeremiah 44. 16 sq.

[6] It was the women alone who carried the obscene emblems in the procession of Isis in Egypt. Frazer. "Adonis" Vol. 2. p. 112

wine to symbolise the blood which naturally flowed when the human male organ was cut off, as in the case of the Priests of Cybele.

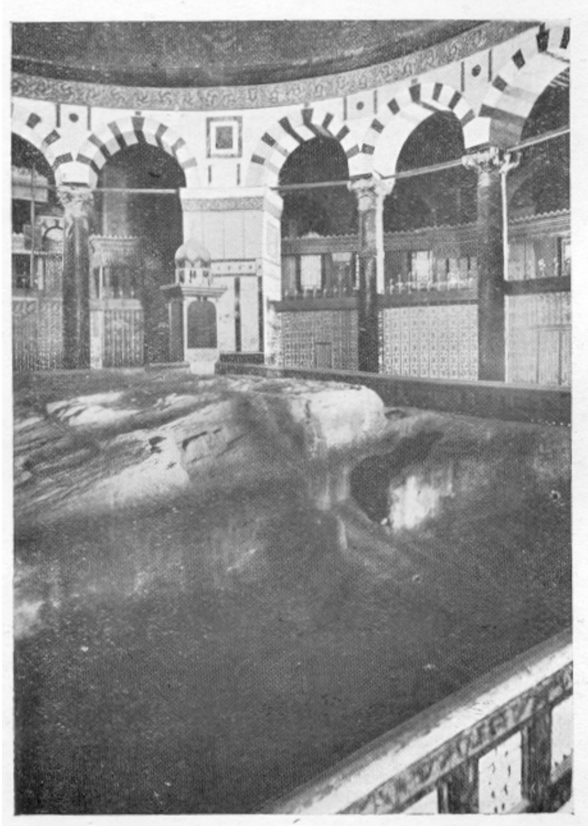
In order to make themselves one with the God, the worshippers ate the bread and drank some of the wine. Similar rites were performed all over the world to the Goddess of Fertility, and here we have clear evidence of their survival among the Jews up to B.C. 587.

We learn further that naturally these offerings of cakes were made only by the women and at the shrine of Astarte at the north gate. No doubt it was at this time that the women wept for Tammuz slain, whose sad fate they thus commemorated while hoping thereby to gain an abundant harvest.

We also see why fire played an important part in these old rites. The children gathered the sticks; at one time they formed the fuel for the sacrifice of burning! The men lighted the fire; they had begotten the children, and hence the symbolism of the act! It was the women, however, who made the cakes, for from them come forth men, as does corn from the Earth.

But what were the men doing while the women were busy at the north gate? We shall find that some of them were at the centre in a hidden vault, namely the tomb itself, while others stood watching the east so that they might proclaim the resurrection of the slain God; that the corn would come forth from the womb of Mother Earth; that a new son of the Goddess would be born, destined like his father to wed the Goddess and thereby lose his life. Thus Astarte was every year a widow, and her son posthumous.

But though the women had their duties outside the closely barred door of the hidden mysteries, they were evidently not admitted therein. This was the men's house and therefore we will return to Ezekiel and see what he says on the subject, having thus decided whom the "Figure of Jealousy" represented and what was taking place before it.



**The Altar of Sacrifice**

Ezekiel dismisses most of what is taking place before Astarte with the words, see" . . . . the great abominations which the House of Israel committeth here,"[7] and then turns to something which seemed to him even worse, "And He brought me to the door of the court; and when I looked, behold a hole in the wall;[8] Then said He unto me, Son of man dig now in the wall; And when I digged in the wall, behold a door. And He said unto me, Go in, and behold the wicked abominations which they do here. So I went in and saw; and behold every form of creeping thing and

[7] Ezekiel 8.6.
[8] Ezekiel 8. 8.

abominable beast, and all the idols of the House of Israel, portrayed upon the walls round about.'[9]

We thus learn that this vault, which still exists, see illustration page 100, was close tiled by being filled in with wet plaster or mud during the ceremony. The creeping things, etc., would be the animals and beasts, such as the bee, the serpent, and the goat, sacred to Astarte, who with the other Gods were painted in frescoes round this chamber. We also notice that the prophet does not call these the Gods of the Canaanites but of "the house of Israel," a most significant fact. What was happening in this close shut chamber away from the light of day?

"And there stood before them the seventy men of the Ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censor in his hand, and a thick cloud of incense went up."

The first fact that strikes us is that there were seventy, plus a Master of Ceremonies, whose name is given. We are told these were the ancients of Israel, and as we know that the Sanhedrin at the time of the second temple consisted of 72 of the elders of Israel, we can hardly fail to recognise that these men are the Sanhedrin. This would explain the bitter indignation of the true prophet who thus saw the spiritual rulers of the people presiding at what, to him, were unholy rites. But there were only 71, where then was the missing member? We may be sure he was there, but perhaps he could no longer speak, and was either simulating a corpse or, more probably, in grim earnest lying stiff and cold. He no doubt was the representative of Tammuz whom the women were bewailing above ground at the North gate.

This explanation is supported by the emphasis laid on the use of incense. There were apparently no statues in this rock hewn tomb, for otherwise assuredly Ezekiel would have mentioned them. He carefully says, however, that the figures were painted on the walls of the chamber, and incense is not offered to frescoes in religious ceremonies.

Let us refresh our memories as to what happened in Babylonia at the lamentation for Tammuz. "The dirges were seemingly chanted over an

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[9] This actually exists to-day in the South East corner of the "Rock" of the altar of sacrifice and leads into the vault. See later ref. Dean Stanley. "Sinai and Palestine" also Dudley Wright. "Masonic Legends," p. 87 sq.

effigy of the dead God, which was washed with pure water, anointed with oil and clad in red robes, while the fumes of incense rose into the air, as if to stir his dormant senses by their pungent fragrance and waken him from his sleep of death.'[10]

Thus we see that the stress laid on the use of incense is perfectly intelligible: there was no need for Ezekiel to go into details which were well known to every Jew, while if the figure was in truth a dead man his repugnance in referring to it is perfectly intelligible. The Babylonians who were more civilized at that epoch than the Jews may well have substituted an image for a man, just as the Greeks did later; perhaps when all went well the Jews also had learnt to do the same, but in the hour of dread and danger, blood, and only human blood, could satisfy the Goddess.

The prophets of Jehovah, Jeremiah and Ezekiel, had pro claimed that He had doomed Judah to destruction. What then of the Great Mother. Perhaps she at least would hear them? But in this hour of extremity no paltry substitutes would suffice. We may well believe that the frenzied worshippers of Astarte cried, "It is meet that one man should die for the whole people." And who but the High Priest of Tammuz could prove an acceptable sacrifice?

But Ezekiel leaves us in little doubt on the point, for in the next chapter but two he says :—'Moreover, the Spirit lifted me up and brought me unto the East gate of the Lord's house, which looketh eastwards, and behold at the door of the gate five and twenty men, among whom I saw Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, Princes of the people. Then said He unto me, Son of Man, these are the men that devise mischief and give wicked counsel in this city: which say, Let us build houses: this city is the cauldron and we be the flesh.'[11]

The meaning of this phrase seems obscure, but we will follow it up in a moment. Meanwhile we obtain one of the keys to the problem, two verses further on, in the fiery denunciation of the Prophet.

"Ye have multiplied your slain in this city, ye have filled the streets thereof with slain. Therefore, thus saith the Lord God; Your slain whom ye have lain in the midst of it they are the flesh and this the

[10] Frazer, "Adonis, Attis, Osiris." 3rd ed. Vol. I. p. 9.
[11] Ezekiel 11. 1 sq.

cauldron. . . . Ye have feared the sword, and I will bring a sword upon you, saith the Lord God."

Here, from the burning and justifiable wrath of the prophet we learn that these twenty-five men, in order to avert the threatened attack by the Babylonians, had recently had a great "Day of Blood," no doubt like that of Cybele in Rome, but with fatal results. We learn also that Jaazaniah was one of the Princes of Israel, and have previously seen that the old Syrian Kings considered that they were incarnations of the God Tammuz. Thus there can, I fear, be little doubt as to whether it was a real or simulated corpse which lay in the rock hewn tomb while the voice of lamentation went up at the North gate.

The reference to the cauldron and the flesh must now be considered. Jeremiah when the Lord asked him "What seest thou?" answered, "And I said, I see a seething pot; and the face thereof is towards the North." It will be noticed that the face of the pot is towards the place where stood the shrine of Astarte: the place of darkness and of the Underworld, which is most significant. At first sight it might be thought that this pot was merely a parable, but it appears that it was really one of the chief causes of the wrath of Jehovah, since it stood for a Pagan Rite which He abominated. There is a widespread magical process of which we find many traces whereby if a man is slain, cut up and boiled in a pot, he will be restored to youth and life. According to Greek legends Medea took advantage of this superstition to encompass the death of her father-in-law, and the ancient British God of the Sea had a magic cauldron in which he placed the bodies of men who had been slain in battle and brought them back to life again.[12]

In the High History of the Holy Graal we have a very unpleasant story concerning such a cauldron. The Son of a King who followed the Old Law was slain by a Giant.[13] Sir Gawain killed the Giant and brought back the boy's corpse, whereupon to his amazement the father took the corpse, cut it up, boiled it in a cauldron and then distributed the pieces among his chief men.[14]

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[12] Jeremiah 1. 13.

[13] Mabinogion pp. 87, 44. Everyman ed

[14] The High History of the Holy Graal. Trans. by Dr. S. Evans. Everyman ed. p. 76

Many competent critics now consider that the Graal legends incorporate incidents from the old cult of Adonis,[15] a view with which I agree, and if so we at once see that this cauldron was used by the Jews to perform a ceremony intended to assist in the rejuvenation and resurrection of the slain Adonis, and for this reason it was placed with its face towards the North. Whether the worshippers, like the King and nobles in the Graal story, partook of the ghastly food, we cannot definitely say, but unfortunately this seems probable. We know that similar cannibalistic feasts take place among savage tribes; we know that the corn was spoken of as the body of the Dead God, and as such was consumed as a sacrament by the worshippers; we know that the wine was likened to his blood, and that these substitutes were an amelioration of an older cannibalistic feast. Therefore, at a time of crisis we may well fear that the frenzied Jews who followed this cult would not hesitate to go so far.

Indeed, the very denunciations of the prophet point in this direction. We know that the Prophet of Jehovah after referring to some idolatrous practice constantly says a similar fate shall fall upon the whole nation.[16] For example, in this very passage Ezekiel, after referring to these slayings, says that the men who did them shall in their turn be slain. Moreover, a few chapters later in denouncing Judah he says :— "Thou hast taken thy sons and thy daughters, whom thou hast born unto Me, and these hast thou sacrificed to devour them. Thou hast slain my children and delivered them to cause them to pass through the fire for them."[17]

The combined effect of these two passages indicates quite clearly that not only were the children sacrificed by means of fire, but they were actually eaten.

In verse 13 of chapter 2, Ezekiel tells us that Pelatiah died. Perhaps herein we receive a hint as to who was the silent corpse in the, secret chamber, for there Jaazaniah alone is mentioned by name.

But there were other incidents connected with these rites of Adonis, for "He said also unto me,[18] Turn thee yet again, thou shalt see greater abominations that they do. Then he brought me to the door of the

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[15] J. L. Weston, "The Quest of the Holy Graal."
[16] See also the fate of the false prophets in Jeremiah 14, 15.
[17] Ezekiel, 16. 20 sq.
[18] Ezekiel, 8, 13.

gate of the Lord's house which was towards the North;[19] and behold there sat women weeping for Tammuz. And he said unto me, Hast thou seen, 0 Son of Man? turn thee yet again, thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold at the door of the Temple of the Lord, between the porch and the altar, were about twenty-five men with their backs towards the Temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east."

We learn further that "they put the branch to their nose." This might appear to be only a sign of derision, but a branch or a tree is always closely associated with Tammuz, as we have already seen, and Mr. Stanley Smith of the Assyrian Department of the British Museum agrees with me that this also was one of the ritual practices of the cult. The soul of the slain man was sup posed to enter into a tree, which symbolically grew out of the grave. The original idea was that the seed which was planted and died transmitted its soul to the plant or branch which grew therefrom.

That the Jews enacted a tree drama, similar to that in the Cult of Attis, is shown by Jeremiah. "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

They are upright as the palm tree, but speak not: they must needs be born, because they cannot go. Be not afraid of them."[20]

This clearly indicates the ceremonial carrying in of a decorated tree, probably with an image of Tammuz fastened thereon, as we find elsewhere, particularly in the worship of Attis.

We know that they said of a stock, i.e., a pillar of wood, "Thou art my father." These stocks were plain pieces of wood, merely trunks of trees, and it is clear that they were not only symbols of the phallus but also the residing place of the Spirit of Vegetation. Among many primitive

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[19] Where stood the figure of Astarte and apparently the seething cauldron.

[20] Jeremiah 10. 3. sq.

races the belief is current that the souls of those waiting to become incarnate dwell in the trees, so much so that many races think that a woman can become pregnant if the seed or flower of certain trees falls on her. Thus certain Central African races believe that if the purple blossom of the banana tree falls on the back of a woman, even though she be unmarried, she will have a baby.[21]

In this belief we have the cause and origin of many stories well known to the students of folk-lore in which a virgin gives birth to a child because she has smelt a flower, eaten a fruit, or perhaps merely handled either. For example, Attis himself is said to have been born because his virgin mother, Nana, placed a certain seed in her bosom. Nana, incidentally, means Mother, and is of course the name of the Great Mother. Probably the answer given to the inquisitive child to-day who wants to know whence the new baby has come, namely, that it was grown on a gooseberry bush, is the worn down tradition of this once almost universal belief. Fantastic as it sounds, even now many tribes do not know that a woman cannot become a Mother without the help of a man.[22] They say that she becomes a mother only when a soul which is waiting for the opportunity can slip inside her, and the most common method adopted by these waiting embryos is to hide themselves in a seed or flower, or merely fall from a bush on to a woman. Races who still hold these beliefs are the tribes of New Guinea and the Australian blacks. Hence to these people there is nothing very remarkable in a virgin birth.

Now all these tribes believe in re-incarnation, and their line of argument runs somewhat as follows:—We bury our dead in the ground, and lo, a tree or plant grows from the spot. This contains the life-principle of him who dies, his soul is in it, and from it he leaps into a woman and so once more is born. Frankly, the modern man who, while acknowledging that a human being has a soul, appears to believe that that soul is created by the same procedure that creates the infant's body is even more illogical, for how can a material act create an immaterial and immortal being?

The doctrine of re-incarnation attaches to the Spirit of Vegetation in a much higher degree. The God dies and is buried, a tree springs up

[21] Rev. J. Roscoe, "The Baganda," pp.47 sq.

[22] Prof. Malinowski, "The Beliefs of the Trobriand Islands, New Guinea."

from his grave, and therein resides the soul which can again enter into flesh. So powerful is this divine soul that it can, as it were, eject, or at any rate overshadow, the ordinary human soul resident in a suitable body, and take its place. Therefore certain of the ceremonies of the Vegetation Cult include elaborate details for transferring the soul of the dead God-man into a strong and healthy physical body, which hence forth is supposed to possess the Divine Soul, and ultimately suffers the same fate as its predecessor. Among such rites are raising the Corpse and drawing in the dead man's breath; stepping over the corpse or over its grave, etc. Thus it would appear as though the transference of the Divine soul of Adonis in Judea was made by someone sniffing a bough which had either formed part of the Adonis tree or had been planted on his grave. This fact explains the significance of the sprig of acacia in masonry.

We now understand why the Jews said of a tree trunk or "Stock," "Thou hast begotten us." The actual passage is as follows :—

"Saying to a stock, Thou art my father:[23] arid to a stone,[24] thou hast brought me forth: for they have turned the hinder part of their necks to me and not the face."[25]

The authorized version says, "Backs" but the above is the literal Hebrew and conveys an important piece of information. "Their backs" might be merely allegorical, but the other phrase admirably depicts what the twenty-five elders were doing, i.e., with heads bent back gazing upwards, watching for the sun to rise above the horizon, which would indicate that the soul of the dead Tammuz had arisen and passed into the bough which his successor was about to sniff.

Thus we see in both scriptural passages a reference to the worship of the sun and to a tree, and in each case the primitive idea is clearly rebirth, or the resurrection of the slain God, Tammuz, over whom the women at the north gate were weeping, while the seventy and one elders in the tomb were by means of prayer and incense striving to raise him. We can have little doubt that a sprig, possibly of acacia, was sticking in

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[23] or "Hast begotten me."

[24] These seem to have been flat stones with a socket into which the "Stock" was set. These would symbolise Mother Earth, and the "Stock" the Spirit Vegetation. The Phallus and Yoni symbolism is obvious.

[25] Jeremiah, 2.27.

the rock of sacrifice, beneath which lay the human representative of Tammuz, while the silent watchers waited for the golden dawn in the East to proclaim the great truth "Adonis, the Lord, hath risen from the dead; the whole earth will be fertilised through his Divine energy." Then, no doubt, the watchers seizing the bough or tree sniffed it ceremonially.[26]

Thus we see a tendency to unite in Tammuz, the Vegetation Spirit, or Corn God, and also the Sun God, nor is evidence lacking that he also gathered up details which in strictness belonged to the Moon. For example, the mourning for Adonis lasted three days, which is meaningless if he was either a purely Solar or a purely Corn God, whereas the Moon vanished from the sky for three whole days every month. On the other hand, this occurs thirteen times in the year and not once a year, as does the burying of the seed. Astarte also takes on, at quite an early date, the attributes of the Moon and of Venus, a point which is of some importance to us. It should also be noted that she was from the very earliest not only the Goddess of Love but of War and Destruction, therein showing her similarity to Kali in India, and giving a good reason why her mate should bear such a title as "He who destroys."

The date of the mourning for Tammuz seems to have been near Midsummer in Judea, in other words, at the gathering in of the Harvest, which in Palestine takes place in two sections :—the barley in April and the wheat towards the end of May and the beginning of June. The second half of June and the first half of July is still called Tammuz by the Jews. The mourning synchronized with the threshing,[27] hence the significance of the fact that the Temple was built on the threshing floor of Arunah the Jebusite. It is generally believed that it actually occurred about Midsummer Day, or St. John in Summer, as we should call it, and Professor Jastrow says :—' 'The calendar of the Jewish church still marks the seventeenth day of Tammuz as a fast, and Houtsma has shown that the association of the day with the capture of Jerusalem by the Romans represents merely the attempt to give an ancient festival a worthier interpretation."[28]

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[26] Compare the ritual death and resurrection rite among the Australian Blacks. See Chap. XX.

[27] Frazer, "Adonis, Attis, Osiris." 3rd ed. Vol. I. p. 231.

[28] Prof M. Jastrow, "The Religion of Babylonia and Assyria." pp. 547, 682.

We have thus learnt from the Bible itself a good deal about the Rites of Tammuz, and here and now we must note that 600 years later than the time of Ezekiel, namely in the days of Josephus, the Essenes worked a secret Initiation Rite of four degrees, and though regarded as good Jews, nevertheless prayed to the Sun just before the dawn as if invoking Jiim to rise.[29] Surely this fact is most significant and suggests that in the Essenes we have at least one of the links by which the old Adonis Cult, cleansed and purified, was passed on to the Roman Colleges of Architects, and so, via the Mediaeval Comacine Masons, to us.

Let us now recapitulate what we have discovered concerning the Rites of Adonis among the Jews, as revealed in their own writings. There were three courts in the Temple of King Solomon, which may hint at three degrees. The first was the women's court, beyond which they were not permitted to pass, and which therefore would symbolise birth. The second court was that of the men, and obviously symbolises life in this world of work and war. The third was restricted to the Priests, and it was here that the great natural rock altar of sacrifice stood; on this the burnt offerings were made, and beneath it was the mysterious rock- hewn chamber, still in existence. Is not this the open grave— the tomb, the symbol of death and also, be it noted, of sacrifice?

Beyond this lay the porch, whence the twenty-five elders looked east towards the Sun. Here at times stood the throne of the King; may we not call it the chair of the Master? Behind lay the enclosed part of the Temple, divided into two, and into the Sactum Sanctorum only the High Priest himself might enter.

To us the porch would symbolise the Installed Master, the risen King, and beyond lay the mystery of the unity of the God head and the Sacred Name, while the innermost secrets were reserved for the High Priest, who would correspond to the J. of the R .A., and his ceremonies to the Masonic degree of High Priest, which seems to have been originally part of the secrets of J.[30]

It will be noticed that if so, the King or Master sat in the West, which is precisely what we still find in an Operative Lodge, and the

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29 Josephus, "The Wars of the Jews," 11.8: "Antiquities" 18.5. par. 9: 18. 1. par. 5.

30 Ward, "An Explanation of the R .A. Degree."

present position in a Speculative Lodge may be due to the increasing triumph of the Solar Cult over the old Vegetation Cult.

Students are of the opinion that the Kings of Judah were anointed, crowned and enthroned between the Pillars, and we know that Adonis in other Syrian Kingdoms was the Divine King of the city. His robes were red, like those of the Z. in the R .A., and when the Roman soldiery in mockery crowned Jesus they robed him in Royal red[31] in a manner similar to that in which the figure of Adonis lay in state.

The women were certainly not in the secret vault, that is clear, and therefore the regulation which debarred them from approaching nearer to the altar than their own court was not exclusively a Jehovistic command. It is thus quite probable that there were in Judah, just as there were in other ancient religions, an exoteric and an esoteric Cult. The ordinary worshippers never got further than the substituted secrets, which in this case would be an explanation that the ceremony was a magical one intended to increase the fertility of the soil; the Priests, however, who entered the Temple itself, learnt there not merely an allegorical interpretation of the external ceremonies, but, still more important, that God was one, and one only. This teaching, which as masons well know, forms the essence of the R .A., is common to many faiths, but in Judea it seems as if some members of this supreme degree, filled with zeal for the true God, refused to remain silent. They shouted from the house tops their great discovery that there was but one God, and, despite persecution, and probably in many cases death itself, persisted in their teaching.

Nevertheless, there may have been other spiritually minded men who, while recognising that the old Adonis Cult as it then stood contained much that was repulsive, perceived that it also contained much that was good, and therefore set themselves to purge it of certain objectionable elements. And we shall see in the next chapter, in the writings attributed to King Solomon, there seems to be the beginning of an attempt to attach an allegorical meaning to some of the ceremonies. After the Captivity this school of thought, I suggest, used this Cult as an allegory, and by dramatic representations taught the great truth that death does not end all, for beyond the grave of the willing sacrifice lies the resurrection, and only

[31] Purple in Biblical and classical times means “Red,” not the violet colour we now call purple.

by that path can men truly enter into the knowledge of God. These men, I consider, were represented in the days of Josephus by the Essenes.

Let us now concentrate on what the Adonis Rites were:

(1) There was a tree and the slaying of a God-man; which ceremony may in times of prosperity have been merely a dramatic representation, but in times of stress, as even to-day in India,[32] no doubt men were slain.

(2) There was a ceremony with a cauldron.

(3) The women offered cakes in the form of the phallus to Astarte, and wept for Tammuz, the cakes being clearly a substitute for the male organs of their husbands.

(4) Meanwhile in a secret cave under the altar of sacrifice the Elders were endeavouring to raise the slain man to life.

(5) In front of the altar, and facing the rising sun, twenty- five other Elders were invoking the Sun, waiting for it to rise, as that was the sign that he who had died as a man had entered into Heaven as a God.

(6) After that a branch of a tree played an important part and was sniffed by some of the worshippers. This branch was apparently growing out of the grave of the dead man.

(7) There was a sacramental meal consisting of bread and wine, symbolising the body and blood of the Vegetation God, which in all such Rites replaces a more cannibalistic feast, hinted at in the presence of the cauldron, which later appears in the Graal legend, even in the 12th century. This feast seems to have been an integral part of the Essene Rites.

Now all these features were, as we have seen, characteristic of the Rites of the Great Mother and her lover Son all over the world, and most

[32] In January 1915, I stood in the Kaligat at Calcutta and saw the goats being slaughtered as a sacrifice in front of the door of the Temple of Kali. My Brahmin guide said, "Before the British came they sacrificed men to her, and even now when famine visits the land the people secretly offer a man to the Great Goddess." Kali represents the destructive side of Shiva, but she is also the Great Mother. She is the only Divinity in India still worshipped with blood sacrifices.

of them in a more decent form survive in Freemasonry to-day, either in the Craft or in the higher degrees.

Moreover, we have not yet exhausted all the information concerning these ceremonies which we can obtain from the Bible itself, and in the next chapter we shall learn a good deal from two books which are supposed to have been written by King Solomon.

There existed, however, among the Jews not only the open Rites of Adonis but also an inner secret ceremony. Can we there fore trace any further features of the Adonis Cult, and in particular what was supposed to befall the Soul of the representative of Adonis during the three days between his death and resurrection? This quest we will take up in the next chapter but one, for there is no doubt that the legend of Jonah deals with this theme.

## CHAPTER XII - THEIR SURVIVAL UNDER THE ESSENES.

The Jews, like the nations around them, had a mystery system at the beginning of the Christian era. This consisted of the four degrees of the Essenes[33] and has always been a problem to students of antiquity, for our knowledge is, alas, somewhat limited. What we have, however, is definite enough and will bear recapitulating here.

They were a celibate order among the Jews, first mentioned in the time of Jonathan Maccabee (161 -144 B.C.), but although this is the earliest record of their existence the authorities agree that they were of a far earlier origin. The three earliest authorities are Philo,[34] Pliny the elder[35], and Josephus.[36] Eusebius quoting a lost book of Josephus also gives us some interesting details, and one of the last references to them is in Epithanius, who died in A.D. 402.

Our best account is that given by Josephus, in which he tells us that the Essenes were mostly ce1ib but that a few of them did marry. That they formed a kind of brotherhood and could recognise each other, so that

[33] Encycl. Brit. Vol. 9. p. 779, also Vol. 2. p. 457 sq.

[34] Philo, "Quod omnis probus."

[35] Pliny, "Nat. Hist." V. 17.

[36] Josephus, "The Wars of the Jews." U. 8. "Antiquities." XIII. 5.para.9: XVIII. 1.para.5.etc.

when traveling from city to city they neither took food nor money with them because their brother Essenes would always supply them with the necessities of life. They held all goods in common, despised riches, and led very frugal lives. As he seems to have been admitted to the first degree, although he went no further, he undoubtedly knew of what he was speaking. He says, "As for their piety towards God, it is very extraordinary, for, before Sun-rising, they speak not a word about profane matters, but put up certain prayers, which they have received from their forefathers, as if they *made a supplication* for its rising."

On ceremonial occasions they clothed themselves in a white garment and we are also told that they assembled in "an apartment of their own, into which it is not permitted to any of another sect to enter; while they go after a pure manner into the dining room, as into a certain holy temple." We learn that they were famed for their fidelity, truthfulness and mercy, were particularly charitable to the poor and distressed, while they abominated lax conduct or profanity.

THE INITIATIONS.

"Now if anyone hath a mind to come over to their sect, he is not immediately admitted, but is prescribed the same method of living which they use for a year, while he continues excluded, and they give him also a small hatchet and the aforementioned *girdle* and the white garment.[37] And when he has given evidence during that time that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of purification; yet is he even now not admitted to live with them; for after this demonstration of fortitude, his temper is tried two more years and if he appears to be worthy, they then admit him into their society.

And before he is allowed to touch their common food, he is obliged to take tremendous oaths, that in the first place he will exercise piety towards God and then he will observe justice towards men, and that he will do no harm to anyone, either of his own accord or by the command of others; that he will always hate the wicked and be assistant to the righteous; that he will ever show fidelity to all men and especially

[37] Note the axe, the emblem of Sandan, etc., and the same as the gavel, likewise the cord and the badge of innocence.

to those in authority, because no one obtains the government without God's assistance.

That he will neither conceal anything from his own sect, nor *discover any of their doctrines to others; no, not though anyone should compel him so to do at the hazard of his life*. Moreover, he swears to communicate their doctrines to no one any otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to the sect and the names of the Angels.[38] These are the oaths by which they receive their proselytes to themselves.

But for those that are caught in any heinous sin, they cast them out of their society. . . . What they most honour, after God Himself, is the name of their legislator,[39] whom if anyone blaspheme, he is punished capitally.[40] They also think it a good thing to obey their elders and the majority. Accordingly, if ten of them be sitting together, no one of them will speak while the other nine are against it."

Now if my brother masons will cast their minds back to their own ob. and to the charge after initiation they cannot fail to be struck with the similarity.

Josephus further informs us that the society was divided into four distinct degrees, one above the other, that the members believed that man had a soul which survived death, therein differing from the Sadducees, and that after death the souls of the righteous go to Paradise, whereas the wicked are "in a place of punishment." His words are:

"But when they are set free from the bonds of the flesh they then, as released from a long bondage, rejoice and mount up wards. And this is like the opinion of the Greeks that good souls have their habitations

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[38] The phrase, "Names of the Angels" has always puzzled the commentators, who suggest "messengers." A more probable explanation is that the names of the angels were the pass words of the degrees.

[39] Some commentators suggest that this legislator was Moses, but without producing the slightest evidence. On the contrary, had it been Moses undoubtedly Josephus would have said so. Who this semi divine legislator could have been we can only surmise, no doubt he was a reputed founder of the Order, perhaps Solomon—possibly Hiram Abiff.

[40] This means having the head cut off. Clearly the legislator who could be "blasphemed" must have been semi-divine.

beyond the ocean in a region such as is refreshed by the gentle breathing or a West wind, that is perpetually blowing through the ocean; while they allot to bad souls a dark and tempestuous den, full of never ceasing punishment. And indeed the Greeks seemed to me to have followed the same notion when they allot the Islands of the Blest to their brave men, whom they call heroes and demigods; and to the souls of the wicked, the regions of the ungodly, in Hades."

From the concluding lines it is clear that Josephus means that the Essenes, like the Greeks, believed that the Paradise of the good was in the Isles of the Blest. Later on he tells us that the Pharisees also believed in the immortality of the soul. "They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but the souls of bad men are subject to eternal punishment."

This passage seems to imply that whereas the Essenes believed in the ultimate re-incarnation of both bad and good after a period spent in Purgatory or Paradise, the Pharisees believed that only the good were ultimately reborn on earth (in a body) ; the wicked remained in perpetual torment. He further tells us that the Sadducees did not believe in any form of immortality at all.

If the Essenes were descended from the old worshippers of Adonis we should certainly expect some trace in their beliefs of re-incarnation, since that doctrine underlies the whole of the beliefs associated with Tammuz. In any case Josephus' account is of great importance to us for it records several details which indicate that the Essenes were really a reformed version of the old Tammuz cult, and that they are a very probable link in the chain of the evolution of that cult into modern Speculative Free masonry.

Firstly the worship of the sun is very remarkable in an orthodox Jewish sect. Ezekiel thundered against it at the time of the Babylonian Captivity, and yet we thus find it still going on among a recognised sect of the Jews, circa 70 A.D.. More significant still, his denunciation of the Solar Worship is linked up with a denunciation of women weeping for Tammuz. And from that account we learn that Ezekiel either in the flesh or, more probably, in a vision saw three sets of heathen practices taking place about the same time in the Temple itself.

(a) The elders of Israel in a secret underground chamber offering incense to all the Gods of the Syrians and Canaanites.

(b) The women weeping for Tammuz at the North Gate.

(c) Twenty-five Elders of Israel, with their backs to the Temple itself, looking towards the East and invoking the Sun.

Thus we see that the worship of the sun and the lamenting for Tammuz were closely interlocked, and yet we find the Essenes

invoking the Sun at Dawn. Moreover, Ezekiel accuses the King of Tyre of claiming to be a God, a claim which the King would certainly consider himself entitled to make as an incarnation of Tammuz. Therefore we are bound to conclude that Ezekiel was attacking a semi-secret cult of Tammuz, or Adonis, popular in Jerusalem, which acknowledged the King of Tyre to be the living representative of Tammuz.

It is obvious that Hiram of Tyre, who lived in the days of King Solomon and David, could not have been alive 500 years later, and yet Ezekiel speaks as if it were the same man who had helped to build the Temple. He even says that he walked in Eden, which itself seems to imply that he knew and believed the Rabbinic legends which say that Hiram was allowed to enter Paradise alive because of the important service he had rendered to King Solomon. The only feasible explanation is that Hiram, like Pharaoh, is a title, and that Ezekiel, hearing men speak of a Hiram, King of Tyre, thought that he was the same man as had helped Solomon, and this probably explains why he seemed so distressed at having to denounce him for what he regarded as a falling away from the light.

What, however, we must now realise is that a rite which involved invoking the sun at dawn, and which was denounced by Ezekiel in the 6th century B.C., was still being performed in 70 A .D. by an Order which had secret initiation Rites, and taught the doctrines of the resurrection and of re-incarnation. This Order, I suggest, was merely a reformed and purified survival of the old Tammuz cult. If this be so we can well understand why they tested their candidates so rigorously and bound them by tremendous penal oaths.

The more closely we investigate the Essenes the more clear it becomes that on the one hand they were derived from the old Cult, and on the other passed on some of their ceremonies to kindred secret societies,

such as the Dervish rites, which still survive in Palestine. The ceremonial bathing or kind of baptism which the Essenes practised was always associated with the Adonis and Attis rites. It has survived in the Operative rituals to day, although it is no longer enforced. According to the ritual the candidate has to step right into a bath, after which he is clothed with a long white garment, opening in front. I know quite a number of men who had to go through this ceremony only ten or twelve years ago. Although the bathing has now been omitted the white robe is still used, and similar robes were in use in old Dundee Lodge, a Speculative Lodge, in the 18th century, and were still in existence, though not in use, up to 1904, when they were destroyed.[41] Similar robes were in use in Boston, U.S.A. in 1914.[42] The convenience of these robes when testing a man's virility is obvious, and this was a custom which had not died out in Wales 40 years ago.[43]

The celibacy adopted by the majority of the Essenes was almost certainly a mild substitute for the emasculation at one time demanded by the Great Mother, which still at this date (A .D. 71) was exacted from the Priests of the more primitive forms of the cult at Heirapolis and elsewhere.

The four degrees have a striking similarity to the Masonic arrangement of the three Craft degrees and the R .A.. It is also worth mentioning that the Essenes had a strong objection to slavery, and protested against it as unjust and a violation of the brotherhood of man. Have we here the origin of the Masonic objection to receiving into the Order anyone who is not free? At any rate we may feel sure that any slave made an Essene was immediately set free, and therefore the Order would contain only free men. It may be noted that this humanitarian attitude was unique at that time in the ancient world. Even the best Pagans saw no harm in slavery, indeed accepted it as inevitable.

The very name Essenes presents an interesting problem. The commentators have been entirely unable to suggest its derivation, except that it may come from a Persian word, and here their arguments are far from convincing. Now Diana, or Artemis of Ephesus, who was of course merely another form of Astarte, had an order of Priests who were either

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[41] A. Heiron, "Ancient Freemasonry and Old Dundee Lodge," pp. 49 sq.
[42] Ibid.
[43] Ibid.

called Essenes or at any rate had a High Priest over them known by the title of Essen.[44] These priests were eunuchs, and the common name by which they were known was Megabuzoi, which indicates a Persian origin. It therefore seems probable that this Jewish secret society derives its name, not from a Hebrew word meaning the "Pail," as some have suggested, but from the name also applied to the Priests of the Great Mother at Ephesus, who like them were naturally celibates. The emblems of this goddess were the bee, the lion, the goat and the bear, and three of these are closely associated with Freemasonry.

The striking similarity of their obligation to ours and to our E . Charge seems to link this order with Freemasonry. That all traces of the old fertility cult were not extinct even among the orthodox Jews is shown by the Festival of Purim. This feast, right down into the 18th century at any rate, had nearly all the characteristics of the Roman Saturnalia, and one of the most extraordinary features was the hanging of a figure of a man on a tree or cross. The man was said to be Haman, but modern critics are agreed that this is a substitute for the old fertility god.[45][46]

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[44] See "Artemis.'' Encyl. Brjt. Uth. ed. vol. II.

[45] Frazer, 'Scapegoat." p. 392 sq.

[46] The double-headed Eagle of the Kadosh is also the insignia of a Patriarch in the Eastern Church, and five years ago (1919) was bestowed on the Archbishop of Canterbury by a vote of the Eastern Synod. In short it is still the badge of an Eastern Priest-King.

# Footnotes

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[1] See Appendix 9

[2] Midrashim are traditional interpretations of Scripture based on legends. The commentaries are on both legal and non-legal issues

[3] Baigent, 1983, pp56-58

[4] For the purpose of this book, the author prefers to focus on the Indo-Hittites rather than the broader Indo-European population group

[5] Bloom, p4

[6] Pike describes the bowls in the Great work purported to be taken from the 29th Degree (Scottish Elder Master or Knight St. Andrew) ritual

[7] A nanometer is one thousandth millionth of a metre

[8] Calculated from test results provided by Hudson

[9] Hudson's Portland workshop

[10] Concord Research Corporation, 19 June 1989

[11] Interview with David Hudson in Tampa, Florida, 31 May 1996

[12] Hudson's Los Angles Lecture

[13] Hudson, Science of the Spirit Foundation Newsletter Issue 5, February 1996

[14] Hudson, Science of the Spirit Foundation Pre-Shipment Information, April 1998

[15] Hudson, Science of the Spirit Foundation Newsletter Issues 6& 7, March/April 1996

[16] Hudson, Science of the Spirit Foundation Pre-Shipment Information, April 1998

[17] Ginzberg, Vol III, pp194, 243 & 395 and Hancock, p276; see also Morgenstern, p20, note 25 and *The Jewish Encyclopedia*, Vol II, pp105-106

[18] Bardeen, John, Robert J Schrieffer and Leon N Cooper (1972) *for their jointly developed theory of superconductivity, usually called the BCES - theory*

[19] Bednorz, J George, K Alexander Muller (1987) *for their important breakthrough in the discovery of superconductivity in ceramic materials*; Lee, David M, Douglas D Osheroff and Robert C Richardson (1996) *for their discovery of superfluididity in helium-3*

[20] 1 Samuel 5:6-12 and Sassoon & Dale, p228

[21] Josephus, Antiquities 6:1.1

[22] 1 Samuel 4:3ff

[23] Ginzberg, Vol III, pp157 & 228 and Hancock, p276

[24] Zohar 3:67

[25] Hudson's source material has the following characteristics:

| Element | Oz/ton | Percent |
|---|---|---|
| Ruthenium | 250 | 10.34% |
| Rhodium | 1200 | 49.62% |
| Palladium | 5 | 0.21% |
| Osmium | 150 | 6.20% |
| Iridium | 800 | 33.08% |
| Platinum | 12.5 | 0.52% |
| Gold | 1 | 0.04% |

[26] Schwaller De Lubicz, p197

[27] Ancient and Near East Texts 287-288 in Prichard, Vol. 1, p200-201

[28] The first invasion in 597BCE is mentioned by Josephus in 'Against Apion', although he obtained his information from Berossus, and by Eupolemus who derived his information from Alexander Polyhistor

[29] Jeremiah 52:1730

[30] I Maccabees 1:21-23
[31] Josephus *The Jewish Wars* VI-254 to 277
[32] Baigent, Leigh & Lincoln, p395-6
[33] Josephus *The Jewish Wars* VI-254 to 277
[34] Josephus *The Jewish Wars*, see Williamson & Smallwood, pp358-359
[35] Schonfield, 1956, p5
[36] Genesis 15:18 & 1 Kings 4: 20. Redford DB, *Thutmose I and the Euphrates* JSSEA 10 (1979), 68-9, Liverani *Prestige and Interest*, pp. 38-9 and BAR II par.70-73 for identification of the Tuthmose I's northern boarder at the Euphrates River, which is inscribed as "...as far as the inverted water which goes downstream"
[37] Graves, 1961, p150
[38] Kenyon, pp255-256
[39] Prichard, 1974, p35
[40] Bloom, p22
[41] 1 Chronicles 2
[42] Velikovsky, pp148-154
[43] Velikovsky, p159; Davies, pp53-54; Evans, p257
[44] Gardner, pp266 & 310
[45] Hall [1937], pp140 & 150 refers to *The Initiation of Plato* from a play called *The Freemason*, printed in Paris in 1867 and reproduced in a magazine entitled *The Kneph*
[46] BoM 19 refers to Ecclesiastes 2:8. See also Mathers, p101
[47] Herodotus, Book 2, 111 and 132
[48] Josephus, Antiquities, Book 8, Chapter 10
[49] II Chronicles 12:2 & Jeremiah 25:26
[50] 1 Kings 11: 26-40 & 12: 1-17
[51] BM8 (British Museum)
[52] The Roman Emperor Septimius Severus ruled 193 to 211CE
[53] Simms
[54] Schonfield, 1984, p66 & Mathers, p11
[55] Isaiah 11:1-11
[56] Jeremiah 25:17-26
[57] Joint expedition of the Hebrew University and the Albright Institution for Oriental Research, see Gitin, S, T Dotan & J Naveh in *Qadmoniot*, Journal of the Israeli Exploration Society, 1997
[58] 1 Samuel 21:10
[59] Revelation 18 to 21, thought to be written about 95CE
[60] Mishnah is a collection of oral laws that forms the first or oldest part of the Talmud. These oral laws were formulated between 135-220CE by Rabbi Judah ha-Kadosh also known as Judah ha-Nasi. Some of this oral tradition dates from at least the first century BCE with the Elders of the Sanhedrin, Rabbis Shammai and Hillel.
[61] Graves, 1961, p14
[62] Mathers, p272, note
[63] Temple, 2002, p84
[64] Ward, 1921, pp28 & 32-33; Mackey, *On*, pp619-620 & Hall [1950], p44
[65] Yarker, [1878], p15 Note 16
[66] Graves, 1961, pp464 & 469-471
[67] Graves, 1961, pp464 & 468
[68] Graves, 1961, p414
[69] Graves & Patai, p38 note 3
[70] Genesis 1:2
[71] Habsburg, pp86-87
[72] Graves, 1961, pp390, 392-393, 333, 418
[73] Graves, 1992, p34 4.1, p55 13.4; Pausanias ix. 19. 2

[74] Graves, 1992, pp13-14
[75] Graves, 1992, p15 & p125 31.7
[76] Graves, 1992, p19 & p187 53.3
[77] Graves, 1992, p405 110.2 & p543 138.5
[78] Graves, 1992, p15
[79] Graves, 1992, p18 & p365 103.1
[80] Graves, 1992, p85 22.1 & p42 7.2; Plutach *Greek Questions* 39
[81] Graves, 1992, p255 75.4
[82] Graves, 1961, p333
[83] Graves, 1992, p47 9.4 & p107 27.1
[84] Graves, 1992, p612 154.9
[85] Graves, 1992, p347 98.5 & 98.6; Proclus *Chrestomathia* 28
[86] Graves, 1961, p373
[87] Graves, 1961, p332
[88] Graves, 1961, p325
[89] Graves, 1961, p325
[90] Graves, 1961, p330
[91] Graves, 1992, pp87-88 23.1, p316 92.2 & p108 27.2
[92] Graves, 1992, p316 92.4
[93] Graves, 1992, p297 88.8; Pliny *Natural History* xxxvi. 85; Scholiast on Euripides' *Andromache* 1139; Homer's *Iliad* xviii. 592; Lucian *On the Dance* 49
[94] Graves, 1992, p343 98u & p346 98.4; Plutarch *Theseus* 21
[95] Homer *Iliad* xviii. 592
[96] Graves, 1992, pp345-346 98.2
[97] Graves, 1992, p346 98.3
[98] Graves, 1992, p370 104.4
[99] Ecclesiastes 11:30
[100] Genesis 32:24-28
[101] Song of Songs 2:1, Graves, 1961, p261
[102] Ward, 1925, p113
[103] Ward, 1925, pp117-118
[104] Song of Songs 1:17; Graves, 1961, pp 265, 338 & 339
[105] Canticles 2:1
[106] Isaiah 35:1
[107] Ward, 1925, p34
[108] Graves, 1992, p72 18.7, p95 24.11 & p275 81.1
[109] Temple, 1998, pp114-115
[110] Patai, pp 20 & 27
[111] Patai, p99
[112] 1 Kings 10:2
[113] 1 Kings 3:1
[114] Graves, 1961, p356
[115] Monson
[116] Phillips, 2002, pp114-117
[117] Wildung, p172
[118] Wildung, pp170-175
[119] Wildung, pp138-145
[120] Hall, 1929, p401; note *Isiac* means of Isis, rather than of Isaiah
[121] Rohl, pp175-176
[122] 1 Kings 9:15
[123] Numbers 20:1 & 13
[124] II Chronicles 8:11, Psalms 2:6, Joel 2:1 and 3:17, Daniel 9:16 and 9:24, and Nehemiah 11:1

[125] Isaiah 48:2
[126] Bernal, Vol 1, pp69 & 70
[127] Hall, [1937] p69
[128] Graves, 1961, p337
[129] Horizontal dendrogram from hierarchical cluster analysis of data presented by Nei and Roychourdhury 1993, see also Nei 1995, 1996
[130] Magee, p34
[131] Nature, 5 December 2002, the Mouse Genome Sequencing Consortium
[132] Cavalli-Sforza , 1998
[133] Horizontal icicle plot with clusters combined using the average linkage between groups method (called UPGMA)
[134] Cann, Stoneking and Wilson, 1987
[135] Nei and Takezaki 1996
[136] Extraction Method: *Principal Component Analysis*; Rotation Method: *Oblimin Oblique Rotation with Kaiser Normalization.* Correlation of Components: Asian to Caucasian 0.307, Asian to African –0.615, Caucasian to African –0.119
[137] Data Set I; Extraction Method: *Principal Component Analysis*; Rotation Method: *Oblimin Oblique Rotation with Kaiser Normalization.* Correlation of Components: African to Caucasian/South Asian 0.121, Caucasian/South Asian to North Asian/ Amerindian 0.517, African to North Asian/ Amerindian 0.00. Chimpanzee to Caucasian/South Asian –0.763, to African –0.415, to North Asian/ Amerindian –0.671
[138] Wolpoff, Wu and Throne, 1984
[139] Morgan presents the controversial *Aquatic Ape* theory of Sir Alister Hardy 1982 & 1985
[140] Morgan 1990, pp50-58
[141] Morgan 1990, p141
[142] Morgan 1990, pp83-91
[143] Benveniste and Todaro, 1976; Todaro, 1980; Todaro, & Bonner, Birkenmeier, Gonda, Mark, Searfross, 1982; see also Morgan 1990, pp176-179
[144] *Morph* or *mt. Hpa 1-1* is commonly found in Asian man and Orangutans but not in the ancient African populations of the Pygmy and Bushman
[145] Natasja G. de Groot et al
[146] See American Association of Physical Anthropologists 66th Annual Meeting; Hammer, et al 1997, Hammer, et al 1998; and Harding, et al 1997
[147] Jin, Li and P Underhill, V Doctor, R W Davis, P Shen, L Cavalli-Sforza and P Oefner
[148] Krings
[149] Dawkins, p272 note 43 and pp276-277 note 9
[150] Yogananda, pp320-321
[151] Semen, 1996; and Cavalli-Sforza , 1998
[152] Bernal, Vol 2, 1993, p532
[153] Vinci, p115 quotes *Treccani's Encyclopedia*; see also pp118-119 & 219
[154] Vinci, pp 11, 120, 131 & 201
[155] Baring & Cashford, p156
[156] Graves, 1992, p573 146.1
[157] Graves, 1961, p62
[158] Graves, 1992, p598 151.3
[159] Graves, 1961, p241 & Graves, 1992, p589 149.1
[160] Graves, 1992, p297 88.7 & p596 151e
[161] Geoffrey of Monmouth, pp72-74 & 286
[162] Bernal, Vol 2, 1993, p531
[163] The Elba Tablets of Tell Mardikh in north-western Syria, excavated in 1964, contain early Hebrew-Canaanite language in Sumerian cuneiform
[164] Exodus 21:24-25

[165] Hershel Shanks 'Scrolls, Scripts & Stelae - A Norwegian Collector Shows BAR His Rare Inscriptions' BAR Sept/Oct 2002

[166] Lambert, pp137, 141,146, 161, 173
[167] Genesis 2:10-14
[168] Gilbert 1996, p117
[169] Manley, pp36 & 50
[170] Manley, pp56-57
[171] Manley, pp36 & 44
[172] Greywacke is grey sandstone of biotite, chlorite, felspar, hornblende, magnetite, pyroxene, quartz and serpentine minerals in a fine-grained clay matrix.
[173] Petrie; pp99-100 & 131-133; see also Marston pp61 & 168-170 for biblical comment.
[174] Wildung, pp86-87
[175] Eckenstein, Petrie's student, pp6-7 & 39-40
[176] Herodotus, Book II, 104 & 105
[177] Bernal, Vol 2, 1993, pp25, 26
[178] Bernal, Vol 2, 1993, pp272
[179] Ward, 1921, p193 *6° of Ancient & Accepted Rite*
[180] Josephus *History of the Jews* Book I:22; Clearchus of Soli; Higgins, Godfrey vol. I; pp 400-405
[181] Graves, 1961, p339
[182] Graves, 1961, p339; Graves, 1992, p327 95.5
[183] Graves, 1992, p42 7.2-7.4
[184] Graves, 1961, p341
[185] Bernal, Vol 2, 1993, p289
[186] Allegro, 1970, p249, note VIII.54
[187] Graves & Patai, p208 note 5
[188] Sitchin, "When Time Began", p105
[189] Wolkstein & Kramer , pp53-54
[190] Allegro, 1970, p237, note VI.24
[191] Allegro, 1970, pp 234 & 235, note VI.16
[192] Graves, 1992, p600 152g
[193] Graves, 1992, p602 152.5
[194] Graves, 1961, p339
[195] Bernal, Vol 2, 1993, p291
[196] Graves, 1961, p339 quoting 1 Kings 4:33
[197] Genesis 10: 2
[198] Nennius, s18
[199] Graves, 1961, p132
[200] Graves, 1992, p598 151.3
[201] Ezekiel, 38:17
[202] Odyssey XI, 13-16,19; Graves, 1955, p170.4
[203] Graves, 1961, pp207 & 237-238
[204] Bernal, Vol2, 1991, p231
[205] Reid, Howard pp 216-221
[206] Adam of Bremen IV, 19; Vinci, p138
[207] Saxo Grammaticus *Gesta Danorum* VII, VI, 8; Vinci, p138
[208] Gardner, pp245-247
[209] Ashmole [1715], p15
[210] Nerval
[211] Collins, p119
[212] Ferdowsi, pp47-48
[213] *Zend-Avesta*, see Collins, p119

[214] Eliade, p99
[215] Graves, 1961, p218
[216] Graves, 1946, p326
[217] I Chronicles 2:54,55
[218] Plinius mentions Magan in Arabia.
[219] Genesis 10:8
[220] Sanherib's report about the Meluhhan help for Hiskija.
[221] The discussion on the Meluhha comes from Bjarte Kaldhol on the Ancient & Near East forum.
[222] Deuteronomy 2:23
[223] *Besor* is the dialectal form of *Misor*.
[224] Exodus 2:18, Exodus 18 & Numbers 10:29
[225] Briffault, vol3, p108
[226] Ezekiel 9:4
[227] Joyce, p52
[228] Graves, 1946, pp402-403
[229] Graves, 1992, p38 6.2
[230] Ward, 1925, p62
[231] Ovid 'The Death of Orpheus' Book XI, 1-94, pp249-251; see also Graves, 1961, p99
[232] Ovid 'Medea and Aeson' Book VII, 288-316, p153 and 159-218, pp140-141
[233] Ovid 'Tereus, Procne, and Philomela' Book VI, 567-596, pp139-140
[234] Exodus 15:20-23
[235] Josephus, Antiquities of the Jews – Book II, Chapter 4
[236] Graves, 1961, p172
[237] Graves, 1992, p615 155.2
[238] Josephus 'Against Apion Book II' VIII; see also Aberro, Charles, 1976
[239] Graves, 1992, p515 134b
[240] Graves, 1992, p44 8.1; p47 9.2
[241] Graves, 1961, p403
[242] Graves, 1961, p404; Graves, 1992, p71 18.1, p302 89.3 & p651 160.10
[243] Graves, 1992, p302 89.2
[244] Graves, 1992, p417 112.1
[245] Graves, 1992,p32 3.1
[246] Bernal, Vol 1, 1987, p65
[247] Herodotus, Book Two, 42-46, pp101-104
[248] Dawkins, 1985, p95
[249] Graves, 1961, p218
[250] Dawkins, 1988, p62 and p268 note 24
[251] Hall, [1937], *Initiation of Plato*, Third Tableau, Second Scene, p159
[252] *Odyssey* X 234-235; Rig-Veda VIII, 29, 1 & IX, 3, 9; Vinci, pp114 & 208
[253] Herodotus, Book 1, 198, p79. Book 4, 194, p and Book 7,31, p386 refer to man made honey.
[254] Graves, 1992, p36 3.1
[255] Gimbutas
[256] Graves, 1992, p71 18.3 & p280 82.4
[257] Graves, 1992, p169 47.1
[258] Graves, 1992, p31 2.2
[259] Graves, 1992, p72 18.4
[260] Graves, 1992, p85 22.1; Ward, 1925
[261] Wegner
[262] Silver
[263] Anderson, p23
[264] Graves, 1992, p102 26.1
[265] Graves, 1992, p103 26.2, p111 27.12, p651 160.10

[266] Graves, 1992, p114 28.2
[267] Graves,1992, Forward, p17 & p108 27.2
[268] Graves,1992, pp176-177 50.2 - 50.3, p255 75.4, p359 101.1
[269] Graves,1992, Forward
[270] Mayor, pp 32 to 40
[271] Onat, Yegen, Lawrence, Oktay A and Oktay S
[272] Strabo: *Geography*
[273] Graves, 1992, p517 134j; Pliny *Natural History* xxv. 12, 15, 27 & 37
[274] Temple, 2002, pp101-109
[275] Pliny *Natural History* Book XXV, 59, 106 trans Vol. VII, p215; Temple, 2002, p109
[276] Harris, pp217-221
[277] Eighth to sixth century BCE
[278] Virgil, Book 6, p91
[279] Mead, *The Virgin of the World*, Vol III, p78
[280] Dawkins, 1985, p35
[281] Graves, 1961, pp389 & 393
[282] Graves, 1961, p472
[283] Ovid ‘Orpheus and Eurydice’ Book X, 1-100, pp225-228
[284] Hall, [1937], *Initiation of Plato*, First Tableau, Seventh Scene, p114
[285] Christoph Willibad Gluck *Orfeo ed Euridice*, 1762, Vienna
[286] Graves, 1961, p399
[287] Graves, 1961, p393
[288] Graves, 1992, p57 14.5
[289] Graves, 1992, p120 30.4
[290] Graves, 1961, p195
[291] Exodus 12:5
[292] Ovid ‘The Doctrines of Pythagoras’ Book XV, 335-370, p362
[293] *Oeuvres de Philon Juif*, French translated 1588, p341 see Charbonneau-Lassay, p328
[294] Judges 14:14
[295] Church, Chapter 6
[296] Graves & Patai, p242 note 1
[297] Graves, 1946, p56
[298] Graves, 1961, p356
[299] Genesis 24:15
[300] Watts, p198
[301] Charpentier, p142
[302] Favier, pp32 7 98
[303] Graves & Patai, p154 note 3
[304] Genesis 15:10,17-18; Jeremiah 34:18; the Treaty of Mati'ilu of Arpad and Ashurnirari V; and in Herodotus VII, 39 the Persian king Xerxes has his army march between the pieces of a cut up man.
[305] Ward, 1925, pp 55, 70, 100, 110, 132 & 134
[306] Exodus 4:24-26
[307] Exodus 24:5-8
[308] Cohn, pp60 & 61
[309] 1 Kings 11:1-4
[310] 1 Kings 11:41-43
[311] Graves, 1946, p6
[312] Exodus 13:2
[313] Micah 6:7
[314] Judges 11:30&31; Graves, 1992, p715 169.5
[315] Leviticus 18:21 & 20:2; I Kings 11:7, 2 Kings 23:10, Jeremiah 7:35
[316] Jeremiah 17:1-2

[317] Jeremiah 7:31 & 32; see also Graves & Patai p175 note 3
[318] Leviticus 27:29
[319] Leviticus 1:11, Graves, 1961, p441 & Graves & Patai, p32 note 6
[320] Cohn, pp72 & 73
[321] Exodus 34:19&20
[322] Genesis 22:2
[323] Hebrews 11:19
[324] Graves, 1946, p5
[325] Graves, 1946, p5, repudiation or divorce of the Goddesses is found in Ezekiel: 26.
[326] Genesis 17:3-12
[327] Numbers 33:52-3
[328] Deuteronomy 20:16-17
[329] Graves, 1992, p715 169.6
[330] Deuteronomy 20:13-14
[331] Bernal, Vol 2, 1993, p356
[332] Joshua 6:21,24
[333] Baring & Cashford, p442
[334] Manetho, *Aegyptiaca*, fragment 42, 1.75-79.2; Josephus, Against-Apion, I, XIV, 75; Tutimaeus is unknown; the Egyptian word for Hyksos is Aamu.
[335] Velikovsky, p64
[336] Josephus, Against-Apion, I, XXVI
[337] Bernal, Vol 2, 1993, pp357
[338] Bernal, Vol 2, 1993, p357
[339] Tablet EA 256 (British Museum)
[340] Daniel 2: 46-49
[341] Zuckerman, p47 quotes Ahmed ibn Muhammad Al-Makkari
[342] Bernal, Vol 2, 1993, pp40-41 & Graves, 1992, p399 109.2
[343] Bernal, Vol 2, 1993, pp321
[344] Collins, pp138-139 & 243
[345] Manning dates Thera’s eruption dated to the later 17th century BCE, probably c.1628BCE
[346] Bernal, Vol 2, 1993, pp xxiix
[347] Graves, 1961, p275
[348] Lambert, p53
[349] Bernal, Vol 2, 1993, p408
[350] Prichard, 1955, p232-233, Carnarvon Tablet I.
[351] Prichard, 1955, pp233-234
[352] Annals of Karnak, James Breasted, Vol 2, Sec 416 in Velikovsky, p141
[353] Tablet EA 288 (British Museum)
[354] Schwaller de Lubicz, pp126-135
[355] Cohn 1993, p9
[356] Cohn 1993, p10
[357] Cohn 1993, p21
[358] Cohn 1993, p21
[359] Knight & Lomas, 1996, p127
[360] Collins, p190-191
[361] Wilhelm
[362] Sitchin, pp71 & 72
[363] 1 Kings 6:1 the Exodus took place 480 years before the fourth year of Solomon's reign
[364] Simms, Kitchen, Lichtheim, Johnson 1988, pp26-46; 1991, pp231-6 and 1996, pp65-82
[365] Wildung, p114
[366] Desroches-Noblecourt, p130
[367] El-Mahdy, p128; Evans, Lorraine, p127

[368] Parkinson and Schofield, pp125-6;  Evans, Lorraine, p171
[369] Eusebius *Historia Ecclesiastica*; Eusebius/St Jerome *Die Chronik des Hiernyms* (Berlin 1956) & Manetho *Aegyptiaca*
[370] Evans, pp26-32
[371] Bower, Walter *Scotichronicon*, edited by D.E.R Watt, Aberdeen University Press, 1993, p112
[372] Simms
[373] Gaballa
[374] Josephus retelling of Manetho's notice
[375] Papyrus Harris 75 dated to the early reign of Ramses IV
[376] Ward, 1925, pp 101 to 108; Phillips, 2002, pp114-117
[377] Stephen of Byzantium, Ethnica, London, 1925; Phillips, 2002, p271
[378] Graves, 1992, p639 159.4
[379] Graves and Patai, p262, note 1
[380] Phillips, 2002, p119
[381] Bernal, Vol 2, p36
[382] Blum
[383] Phillips, 2002, pp27-39
[384] Habakkuk 3:3; Phillips, 2002, pp238-9
[385] Josephus 'Against Apion' derived its material from Berossus' 'Babyloniaca';  see Josephus, *Against Apion* Book II, 2
[386] Leiden Papyrus (1350BCE approx.), see Luckert, pp112-113
[387] Exodus 3:14
[388] Graves, 1961, pp266 & 337-8
[389] Graves, 1961, p335
[390] Graves, 1961, p440
[391] Graves, 1961, p424
[392] Graves, 1961, p287
[393] Graves, 1961, p340
[394] Graves, 1992, p29
[395] Gilbert, 1996, p184
[396] Briffault Vol3, p90
[397] Graves, 1961, p366
[398] Graves, 1961, p464
[399] Graves, 1961, p370
[400] Dawkins, 1985, p24
[401] Wilhelm pp 54-55
[402] Dawkins, 1985, p30 & p271 note 19.
[403] Hall [1950], p44, shows that the letters AUM also stand *for Artifex Universus Mundi* meaning the *Great Architect of the World* and by numerical cipher have the sum of 33, as does the name Bacon
[404] Temple, 2002, pp148-159
[405] Phillips, 2002, pp264-272
[406] Williams ab Ithel, p41 and Gilbert, 2002, pp22 & 227
[407] Graves, 1961, pp468 & 248-250
[408] Graves, 1961, pp285-287
[409] Graves, 1961, p468
[410] Yarker, 1878, p14
[411] Gardner, p257: also Ean Begg *The Cult of the Black Virgin* p103
[412] Ward, 1921, p281
[413] Ward, 1921, p281
[414] Harris, p192
[415] Numbers 6:22-27
[416] Graves, 1961, p469

[417] Genesis 36:13 & 17, 1 Chronicles 1:37, see also Bartlett, p89
[418] Koestler, p11 quotes Ibn Fadlan
[419] Ward, JSM, 1925, p167
[420] Anon, *'Ordo ab Chao*
[421] Koestler, p16 quotes Ibn Fadlan, Istakhri, St Julien, Frazer
[422] The forty two letter name of God is ABG YThTz QRO ShTN NGD YKSh BTR TzThG ChKB PhZQ YGL PhZQ ShQW TzYTh
[423] Ward, 1925, pp 96 & 105
[424] Graves, 1946, pp219-220, Graves, 1961, pp119 & 189
[425] Zohar GHA 996 see Mathers, p235
[426] GHA 1094
[427] Zohar GHA, 90:996 see Mathers, p235, where antimony has been substituted for philosophical Mercury
[428] Wildung, p 100
[429] Wildung, p 105
[430] Morris Silver: comment on Ugaritic text KTU 1.23; see also Jeremiah 17:1-2 for Asherah poles
[431] Ward, 1925, p35
[432] Foxcroft English edition of 1690
[433] *Gesta Danorum* III, VI, 24-25; *Odyssey* XI 174-175, 184-186; Vinci, pp32, 77, 85, 213
[434] Macrobius *Commentary on the Dream of Scipio*, Chapter XII: 1-5; Temple, 2002, p144
[435] Hall [1937], p59
[436] Hall [1937], p59
[437] Graves, 1961, pp103 & 113
[438] GHA 1090 & 1091
[439] Dawkins, 1985, p285 note 153
[440] LHA 382*:*
[441] LHA 347 & 363
[442] Pike, Chapter 32 (Sublime Prince of the Royal Secret) The Occult Science of the Ancient Magi – The Ancient Mysteries, pp858-861
[443] Act 4, Scene 1
[444] Act 5, Scene 1
[445] Graves, 1992, p96 25a
[446] Mathew 27:46, Mark 15:34 & Anon, Ordo ab Chao, 32°, p377
[447] Hall [1937], p155, *The Initiation of Plato, Third Tableau, Second Scene*, from the magazine *The Kneph*
[448] 'Form and Order of the Service to be used on Tuesday, 2nd June, 1953 being The Day of Coronation of Her Majesty Queen Elizabeth II' H.M.S.O London
[449] Temple, 2000, p438
[450] Collins, p161
[451] Collins, p163
[452] Moses Khorenats'i, p80, see Collins, p165
[453] Graves & Patai, p147 (g)
[454] Genesis 10
[455] Moses Khorenats'i, pp84-92, see Collins, p165
[456] Genesis 11:31&32
[457] Genesis 24
[458] Genesis 29
[459] Dawkins, 1985, p272 note 25
[460] Bright p70 and Graves & Patai, p132 note 1
[461] Eusebius, of Caesarea, lib 9 & Josephus, 'Antiquities of the Jews – Book I' Chapter 7, Para 2 quotes the words of Berossus

[462] Josephus, 'Antiquities of the Jews – Book I', Chapter 7, Para 2 quotes the words of Nicolaus of Damascus
[463] Genesis 12:9 & 10
[464] Genesis 14:16 & 17
[465] Pande, G D
[466] Roux, p242 & Graves & Patai, p145 Note 1
[467] Genesis 23
[468] Briffault, Vol 3, p108
[469] Bright, pp80 & 91
[470] Gilbert, 1996, pp183-4
[471] Mackenzie, p408 of first edition, 1877
[472] Perry
[473] Baigent, p189
[474] Patai, p300
[475] Graves & Patai, p141 notes that there is no scriptural authority for Abraham denouncing the idols
[476] Chwolsohn, pp382-98
[477] Baigent, pp185-187
[478] Lambert, p212
[479] Hall, [1937] pp127-128
[480] Baigent, p185
[481] Gilbert, 1996, p154
[482] Gurdjieff, pp161-164; also Gilbert, 1996, p40
[483] Gilbert, 1996, pp112 - 116
[484] also Yamauchi, p415; Josephus *History of the Jews* Book I:22; Clearchus of Soli; Higgins, Godfrey vol. I; pp 400-405
[485] Mazumdar,, p 48
[486] Stoyanov, p6
[487] Stoyanov, pp3-11
[488] Stoyanov p7, refers to the Gathas of Zoroaster, Avestan section of Yasna, 31:20, a book *bound with 7 seals*.
[489] Stoyanov, p17
[490] Stoyanov, p10
[491] Gilbert, 1996, p154
[492] Patai, p75
[493] Baigent, p181
[494] Sinclair, 1993, pp 151 & 246, although this has been disputed
[495] Sinclair, 1993, p151; 1996, pp83-84; Wren
[496] Gilbert, 1996, pp 68-70
[497] Psalms 72:10
[498] Fulcanelli
[499] Higgins, Vol I, pp 421-424
[500] Ezekiel 27:23 & 24
[501] Schonfield, 1984, p131
[502] Briffault, vol3, p85
[503] Revelation 12:1
[504] Prichard
[505] Genesis 36:39
[506] Genesis 36:39; also Aesch-Mezareph or Purifying Fire, Chapter I
[507] Patai, p443
[508] Leiden Papyrus (1350BCE approx.), see Luckert, pp112-113
[509] Baigent, 1994, p27
[510] Baigent, p27

[511] Zoroastrian Holy Book *Bundahishn*, see Collins, pp217-218
[512] 2 Samuel 8:17 & Luckert, pp143 & 156
[513] Mazumdar,, p48
[514] Graves, 1946, p57
[515] Maccabees 7:13 & 42; See also Mackey, *Chasidim*, p179 & *Pharisees*, p656
[516] Mackey, p656
[517] Exodus 25:30, 29:40, Leviticus 27:30ff, Numbers 28:26ff & Graves & Patai, p150 note 5
[518] Graves, 1946, p9
[519] 1Chronicles 24
[520] Joyce, pp51-52
[521] Genesis 14; Psalm 110
[522] Graves, 1946, p10
[523] Josephus *The Jewish Wars* XIII, 8, *Antiquities* 13:5:9 & 18:1:5; see also Ward, 1925, pp136-140
[524] Josephus, *The Jewish Wars*, II, 165
[525] Graves, 1946, p332
[526] Comment from Steven Mizrach 'Re: Rex Deus' Yahoo! Groups priory-of-sion Message 38659
[527] 1 Samuel 10-15
[528] Collins, p31
[529] Diodorus Siculus *The Library of History*
[530] Graves, 1946, p308
[531] Kersten, p78
[532] I Maccabees 2: 27; see also Joyce, p54
[533] Joyce, pp9-14 7 & 171-214
[534] Kersten, Holger, pp7-20 & 206-233
[535] Jeremiah 35
[536] Collins, pp147-150
[537] Collins, pp147-150
[538] Marconis (de Negre), 18º, p144, Ward, 1921, p253 & Dawkins, 1985, pp57 & 70
[539] Dawkins, 1985, p57
[540] Marconis (de Negre), 18º, p144; Ward, 1921, p253
[541] *Sepher-Toldos Jeshu*, the Talmudist authors of *Sota* and *Sanhedrin* p. 19, book of *Jechiel*, and *Tela Ignea Satanae* (the Fiery Darts of Satan), all quoted by Eliphas Levi in *La Science Des Esprits*, 1865, who is in-turn quoted by Blavatsky Vol 2, p201; see also Epiphanius (Haeres. 78; Antidic. 5.vii.) for the tradition Joseph's family name Panther
[542] Wilson, 1985
[543] Levi, 1913, p208 & 210
[544] Yarker [1909], pp156-7 & 167
[545] Blavatsky Vol 2, p386
[546] Levi, 1913, pp147-148
[547] Drach I pp168-169, translated from the Hebrew in Abbé Chiarini, *Le Talmud de Babylone*, p. 45 (1831)
[548] Lexicon Talmudicum, sub "Abanarbel" and Talmud Babli Sanhedrin 106b, 43a, 51a; see Graves, 1989, p vii
[549] Psalms 2: 7 & 8; see also Graves, 1961, p423
[550] Graves, 1961, p472
[551] The Coptic Gospel of Thomas: 100
[552] Yarker [1909], pp156-7, 167
[553] Graves, 1961, pp473-475
[554] Graves, 1961, p469
[555] Ward, 1921, pp282-283 & 306-307, Yarker [1909], pp168-169
[556] Apocryphal New Testament; p 288 Acts of Paul
[557] Graves, 1961, p424

[558] Penni, p231
[559] Joyce, pp34-37
[560] Bale
[561] Mazumdar,, p48
[562] Hebrews 7: 3; Graves & Patai, pp147 & 150
[563] Genesis 14: 18
[564] Hebrews 7:3
[565] Hebrews 7
[566] Graves, 1961, p161
[567] Josephus, 'Antiquities of the Jews – Book I' Chapter 10, Para 2
[568] Hebrews 7:3 and Schonfield, 1984, p5
[569] Graves, 1961, p118
[570] Allegro, 1970, pp 34, 35 & 102
[571] Eisenman & Wise pp142-145
[572] Exodus 16:31-34
[573] II Chronicles 2-4; 1 Kings 7; and Yarker, [1909], p324
[574] Yarker, [1909], p324
[575] Collins, Andrew, pp25-27
[576] Hancock, pp51-53
[577] Fulcanelli, p103
[578] Graves, 1961, p164 refers to Schonfield *Historical Background to the Bible*
[579] Graves & Patai, p277 Note 4
[580] Yarker, [1878], p75, note 1
[581] Geoffrey of Monmouth, p282 refers to the similar British *remnant*
[582] Amos 9:11-12
[583] Schonfield, 1984, pp20-21
[584] Josephus *The Jewish War*, II, 115 & Zuckerman, p5
[585] Van Buren, p30
[586] Judges 13:2
[587] Zuckerman pp74-75 & 112
[588] Zuckerman pp49-50
[589] Zuckerman p56
[590] Zuckerman p59
[591] Zuckerman p82
[592] Zuckerman p173
[593] Zuckerman pp140-145
[594] Zuckerman p260
[595] Zuckerman pp374-378
[596] Ward, JSM, 1925, p154-157
[597] Mackey, Albert G, p244
[598] Mackey, Albert G, pp736-737 & Anon, *Ordo ab Chao*, 33°, p401
[599] Bernard of Clairvaux, xix
[600] Yates, 'The Occult Philosophy in the Elizabethan Age'
[601] Geoffrey of Monmouth, p72-74 & p286; see also Dawkins, 1988, pp106-108
[602] Genesis 49:1,16-18
[603] Graves, 1992, p204, 60.3
[604] I Chronicles 4-9
[605] Judges 5:17
[606] 2 Chronicles 9:20-23
[607] Ezekiel 27
[608] Judges 18:11-12
[609] Joshua 19:47, Judges 18:29

[610] Judges 3:3 & I Chronicles 5:23
[611] Unger , p191
[612] Church, p124
[613] Graves, 1992, p196 58.1
[614] Judges 17, 18:30
[615] Jerome *Homily 45*, p338 & Enoch 6:5-8
[616] Freedman, p158 *Hermon, Mount*
[617] Doresse, p225
[618] Doresse, p39 note 97
[619] Psalm 68:15,16
[620] Freedman, p.159 *Hermon, Mount*
[621] Johnson, Buffie, p315
[622] Jerome *Homily 66* p70 & Encyclopedia Britannica, 15th ed., 1987, p876, *Hermon, Mount* means *forbidden place*
[623] Cavendish, p1289
[624] Van Buren, p142-143
[625] Morris, p537
[626] Unger , p273
[627] Cirlot, p93
[628] Hall
[629] Psalm 110
[630] Keating, p40; & Moore, Vol 1, pp59-63
[631] Baigent et al, 1983, p275
[632] Moore, Vol 1, p60
[633] Van Buren, p141-142
[634] Van Buren, p141-142
[635] Chronicles of Eri., Vol. 2, pp98-103
[636] Moore, pp 86-88
[637] I Kings 9:27; 10:22
[638] Jeremiah 40:2-5
[639] Jeremiah 41:10
[640] Isaiah 37:32 & 2 Kings 19:30
[641] Eusebius *Historia Ecclesiastica*; Eusebius/St Jerome *Die Chronik des Hiernyms* (Berlin 1956) & Manetho *Aegyptiaca;* Evans, pp26-32
[642] Genesis 38:26-29
[643] Judges 9:6; 2 Kings 11:1-4; 2 Chronicles 23:13
[644] Ezekiel 37:22
[645] Genesis 28:12-22
[646] Daniel 2:34
[647] 2 Kings 17:5-6
[648] Bosanquet, Vol 3
[649] Apocryphal book of 2 Esdras 13 vs. 40-44
[650] Josephus *Antiquities of the Jews* 11:5: 2
[651] Antiquities of the British Church, Stillingfleet
[652] Graves, 1992, p378 106c & p381 106.1
[653] Tumer, S, p57 & 87; Milton, Book 3
[654] Phillips, 2000, p256
[655] Bede, p7
[656] Taylor, 'The Celtic Influence' pp19
[657] Reid, pp145-146
[658] Taylor, 'The Magnet of the Isles' pp13-14
[659] Moore, p60

[660] Graves, 1992, p296 88.3
[661] Genesis 38:30
[662] Genesis 49:17
[663] Graves, 1992, p170 48b, p201 60f, p205 60.8 & p567 145.2
[664] Graves, 1992, p330 96.2
[665] Graves, 1992, p208 62.3
[666] Diodorus Siculus 1:28:1 5
[667] Graves, 1992, p28 & Strabo 5.2.40
[668] Herodotus 6:53
[669] Graves, 1992, p639 159.4
[670] National Message Magazine, September 1976, page 268
[671] Graves, 1992, p707 168.7
[672] Maccabees I 12:20-21
[673] Josephus, *Antiquities of the Jews* 13: 5;8
[674] Josephus, *Antiquities of the Jews* 13: 5;8
[675] Graves, 1992, pp27-28 Note 3: Pausanias viii. I.2
[676] Graves, 1992, p330 96.2
[677] Graves, 1992, p27 Note 1: Pliny *Natural History* iv. 35 & vii. 67; Homer *Iliad* xx, 223.
[678] Graves, 1992, p28
[679] Graves, 1992, p125 32b; Pausanias i. 33. 3; Homer *Cypria*, quoted by Athenaeus p. 334b; Apollodorous iii. 10. 7
[680] Graves, 1992, p649 160.1
[681] Graves, 1992, p664 162.3
[682] Geoffrey of Monmouth, p72-74 & p286; see also Dawkins, 1988, pp106-108
[683] McCrum, MacNeil & Cran, p56
[684] Diodorus Siculus *Historical Library* II 47; Vinci, pp 130, 138
[685] Temple, 2000, p242
[686] Moffat, pp73-76; Vinci, p 131
[687] Vinci, pp13-14
[688] Plutarch *De Defectu Oraculorum* XVIII; Aristotle fr. 687 Rose; Vinci, pp193-194
[689] Tacitus *Germania*, 34, 2; Vinci, pp194
[690] *Odyssey* V, 70-74; Genesis 2, 10-14; Vinci, pp194, 210
[691] Smith, p5
[692] Vinci, pp85, 120-121
[693] Camden
[694] *Vetus Chronicon Holsatiae*, p54
[695] Milton
[696] Vinci, p115 cites *Treccani's Encyclopedia*
[697] Plutarch De Facie quae in orbe lunae apparet XXVI; Vinci, pp216-217
[698] Vinci, p117
[699] Abbadie
[700] Armstrong
[701] Genesis 49:1,16-18
[702] Ezekiel 21:25-27
[703] Ezekiel 21:14
[704] Ezekiel 21:27
[705] Luke 1:32-33
[706] Psalm 89:3-4 and 89:20-37
[707] Judges 14:14
[708] Judges 14:8-9
[709] Exodus 31:6,7
[710] Numbers 2:25a

[711] Genesis 49:9
[712] Deuteronomy 33:22
[713] Psalm 22:12,13 & 21
[714] 2 Chronicles 2:13,14
[715] Jeremiah 50:4,20
[716] Romans 11:26
[717] Irenaeus, Vol. 302 & Hippolytus, pp. 14 & 15
[718] Jeremiah 8:16
[719] Numbers 2:25 & I Kings 12:28-30
[720] Amos 8:11-14
[721] I Chronicles 4-9
[722] Revelations 7:5-7
[723] Jeremiah 8:15-17
[724] Isaiah 14:29 -31
[725] Jeremiah 4:15, 23-27
[726] Hall, 1923, p108
[727] Cirlot, p93 & Unger , p273
[728] Anon, *'Ordo ab Chao*, p391
[729] Genesis 49:17, Numbers 2:25 & Unger , p273
[730] Exodus31:6,7
[731] Baigent, pp199-200
[732] Baigent, p194
[733] *The Disciples of Wisdom* A fragment of Julian the Emperor (reigned 360-363CE) from Cyril's *Contra Julianum* V, 176 (Migne) col. 770A, see Mead, G R S, Vol III, p199
[734] Godwin, Joscelyn, 1996
[735] Gilbert, 1996, p78
[736] Howard, p4
[737] Dobbs, pp271-277
[738] *Secretum Secretorum*
[739] Needham
[740] Temple, 2002, p96
[741] Pliny *Natural History* 37,64; Temple, 2002, p96
[742] Diodorus Siculus *The Library of History*, Book II, 51-2 translated by CH Oldfather, Loeb Classical Library, Harvard University Press, USA, Vol II, pp54-56; Temple, 2000, p417
[743] Steele, R. and Singer, p488
[744] Godwin, 1996
[745] Stoyanov, p12
[746] Allegro, 1979, p114
[747] Stoyanov, p13
[748] Stoyanov, p15
[749] Graves, 1961, p163
[750] Stoyanov, p xv
[751] Stoyanov, p xvii
[752] Stoyanov, p xiv & p1
[753] Stoyanov, p42
[754] Begg, pp53-55 & 3-4
[755] Yarker, 1878, p63 quotes Rymer - Foed. Tom. XII
[756] Patai, p260, see Thermo Judaei (1325-1371 approx.) *Physical Questions and Decisions of Distinguished Men*
[757] Temple, 1998, p183 & Budge , 1904, Vol II, p164
[758]Anon 'Testament of Nicholas Flamel'; the 'child of Saturn' is Stibnite $Sb_2S_3$ purified by melting and dripping the melt into distilled water. This turns the water an orange-red color

759 Fulcanelli, 1991
760 Plutarch, *De Isis et Osiris*, xxxiii
761 Budge, 1974
762 Prichard, 1955 *Fr. 54; Numen. fr. 35; Porph. 'de antro nymph.' 10*
763 Prichard, 1955*Fr. 58; Plut. 'de aud.' 41 a*
764 Prichard, 1955*Fr. 31; Hippol. 'Refut.' IX 10,4*
765 Bakr Ibn Bishrun 'Treatise on Alchemy' in Rosenthal,
766 Skinner, Chapter 5
767 Stedman's Medical Dictionary, p1893
768 Stedman's Medical Dictionary, p61
769 $Au + 3NO_3^- + 4Cl^- + 6H^+ \text{---->} AuCl_4^- + 3H_2O + 3NO_2$
770 Dasgupta, Rajib, Y Charles Guan and Kenneth N Han 'The Electrochemical Behavior of Gold in Ammoniacal Solution at 75°' Metallurgical & Materials Transactions B, Abstracts, Volume 28B, Number 1, Feb 1997
771 Sen, P K, A Sanyal and K K Sen Gupta 'Kinetics and Mechanism of the Oxidation of Hydrogen Peroxide by Gold (III) in Aqueous Hydrochloric Acid Medium' Bulletin of the Chemical Society of Japan, Volume 69, Number 6, June 1996, pp1543-1548
772 Fulcanelli, p153
773 Graves, 1961, p411
774 Graves, 1992, p401 109.8
775 Graves, 1992, p56 14c
776 Graves, 1961, p256 & Graves, 1992, p474 125.1
777 see also Virgil, Book 6, p92
778 Graves, 1992, p21 & p126 32.1
779 Graves, 1992, p125 32a
780 Hall, [1937], pp152-154, *Initiation of Plato*, Second Tableau, Eighth Scene and Third Tableau, First Scene
781 Graves, 1961, p255
782 Graves, 1961, p253
783 Graves, 1961, pp214, 216, 258, 341 & 468
784 Graves, 1961, p263
785 Lambert, p76; Graves, 1992, p435, 115.3
786 Graves, 1992, p424 113.2
787 Vinci, pp32, 77, 85
788 Graves, 1992, p383 107a
789 Graves, 1992, p386 107.1
790 Graves, 1992, p384 107d
791 Graves, 1992, p375 105.3
792 Graves, 1992, p425 113.6
793 Graves, 1961, pp180 & 375
794 Graves, 1961, p196
795 Graves, 1961, p65
796 Allegro, 1970, p214 note II.23 & p250 note VIII.56 and Wolkstein & Kramer p68
797 Lambert, pp78, 109-111; Stibnite is Antimony Trisulphide $Sb_2S_3$; also Fulcanelli 'Les Demeuers Philosophales (The Dwellings of the Philosopher's)' p234
798 Lambert, p78
799 Baigent 1994, p187
800 Pliny Hist. Nat. ix. 36 and Lambert, pp 76, 85-86
801 Graves, 1961, pp280-284
802 Graves, 1961, 286
803 Exodus 23:13 & Aesch-Mezareph or Purifying Fire, Chapter IV
804 Graves, 1961, p177

[805] Graves, 1961, p177
[806] Lambert, p190
[807] Lambert, pp176-181 & 184
[808] Lucas and Harris, pp254-255; Evans, p255
[809] Rogerii Baconis Angli *Tract on the Tincture and Oil of Antimonii*, subtitled *On the true and right Preparation of Stibium to heal human weaknesses and illnesses therewith, and to improve the imperfect metals*, Nuremberg AC 1731, translated by Kjell Hellesoe 1985. See Appendix 2.
[810] Lambert, p212`
[811] one drachm or dram is a unit of apothecary weight equal to 3.888 grams. A fluid drachm is a unit of volume equal to 60 minim or drops, 1/8 fluid oz, 3.5516ml, or ¾ of a 5ml teaspoon
[812] In Skinner: "Vade Mecum - On the Manner of Projection"
[813] Patai, p151
[814] Ripley (in Skinner)
[815] Patai, p404
[816] Patai, p520
[817] Lambert, pp205-206
[818] Lambert, p207
[819] *The book of Quintessence or the Fifth Being: That is to Say Mortal Heaven*. Sloane MS. 73, fol. 10. British Museum: Translated from an edition published 1866 by the Early English Text Society, Frederick J. Furnivall (ed), translation copyright 1995 Bryan J. Maloney.
[820] Watts , p176
[821] Patai, p12
[822] Allegro, 1970, p237 note VI.24
[823] Patai, p474
[824] Graves, 1961, p164
[825] Graves, 1992, p127 33f & p507 133a
[826] Ovid 'The Death and Apotheosis of Hercules' Book IX, 191, p205; see also Charbonneau-Lassay, pp415-6
[827] Graves, 1992, p50 12b; Scholiast on Homer's *Iliad* i. 609; Pausanias ii. 36.2 & 17.4
[828] Graves, 1992, p127 33d
[829] Graves, 1992, p513 133.4
[830] Fowden, p123-125
[831] Holmyard, p165
[832] Habsburg, p158-159
[833] Bear on Edmund Spencer's "Faerie Queen", Book 1
[834] Dawkins, 1985, p203
[835] Bear on Edmund Spencer's "Faerie Queen", Book 1
[836] Fulcanelli 'Les Demeuers Philosophales (The Dwellings of the Philosopher's)', p151
[837] Mackey, *Abaddon*, p1
[838] Anderson, Maxwell L, pp10 & 55
[839] Dawkins, 1985, pp53-56
[840] Marsh, pp40-41
[841] Graves, 1992, p504 132.1
[842] Ovid 'Perseus and Andromeda' Book IV, 611-671, p94
[843] Ovid 'Death and Apotheosis of Hercules' Book IX, 189-223, p205
[844] Collins, p213
[845] Graves, 1961, pp379-380
[846] Graves, 1961, p387 also *Lucifer*
[847] Revelation 12 & 13
[848] Revelation 13:18
[849] With thanks to Bro. Ezzahir

[850] With thanks to Bro. Ezzahir: the sequence of 3,5,7,9 and 11 the Atbash Cipher maps the Alphabet Key D~~ML~~ PhLA ~~ThY~~B to Elohim (ALHYM)
[851] Dante Inferno VII canto: Papé Satan, Papé Satan aleppe; Vinci, p145
[852] Vinci, p144
[853] Graves, 1961, p125 & Graves, 1992, p209 63.2
[854] Graves, 1961, p387
[855] Yarker, [1909], p189 quotes from J P Brown *The Dervishes*
[856] Pickering, Michael and Paul Heard 'Search for the Hero' Artist: M People, publisher: BMG Music Publishing/EMI Music Publishing
[857] Ovid 'The Doctrines of Pythagoras' Book XV, 371-407, pp363-364
[858] The Coptic Gospel of Thomas: 70
[859] Archbishop Stylianos, Primate of the Greek Orthodox Church in Australia, The Sydney Morning Herald, April 13-15, 2001 News 7
[860] Ashmole [1715], pp70-71
[861] Habsburg, p20
[862] Ashmole [1715], pp73-74
[863] Carr pp313-4 *Les francs-Maçons Ecrases* [The Free-Masons Crushed] by the Abbé Larudan, Amsterdam, 1747
[864] Dawkins, 1985, p58
[865] Dawkins, 1985, p135
[866] Marsh, p169
[867] Marsh, p169
[868] Dawkins, 1985, p296 note 335
[869] Howard, p44
[870] Dawkins, 1988, p267 note 16
[871] Graves, 1992, p93 24.1
[872] Graves, 1992, p311 91.4
[873] Geoffrey of Monmouth, p81-87
[874] Graves, 1992, p19
[875] Graves, 1992, p21 &n p639 159.3
[876] Graves, 1992, p72 18.5 & p212 65.1
[877] Graves, 1992, p544 138.5
[878] Graves, 1992, p235 72h & p276 81.7
[879] 1 Kings 11: 26-40 & 12: 1-17
[880] Bryant, pp133-135
[881] Eusebius, Historia ecclesiastica; Constantine the Great ruled from 307-337CE
[882] Ashmole, [1715] p411
[883] Graves, 1992, p400 109.3
[884] Dawkins, 1985, p106
[885] Dawkins, 1985, p109
[886] Ward, 1921, pp 6 & 139; Ward, 1925, p152; also Blavatsky *Isis Unveiled*, p232
[887] Dawkins, 1985, p109
[888] Ashmole [1715], pp84-85; see also Dawkins, 1985, pp104 & 108-109
[889] Ashmole [1715]
[890] Ashmole [1715], p3
[891] Ashmole [1715], p132
[892] Ashmole [1715], p129
[893] Hall, [1950], p25
[894] Mackey, *Ragon*, p713; Rebold, Emmanuel & J.Fletcher Brennan, p309
[895] Dawkins, 1988, p61 & p267 note 17
[896] Ovid 'Perseus and Andromeda' Book IV, 642-671, p94
[897] Ovid 'Perseus and Andromeda' Book IV, 704-739, p96

[898] Levi, 1913, p87
[899] Ovid 'Medea and Jason' Book VII, pp144-148
[900] Graves, 1992, p346 98.4
[901] Graves, 1992, p307 90.2; p347 98.5
[902] Ovid 'The Minotaur' Book VII, pp175-176
[903] Graves, 1992, pp346-347 98.4 & p401 109.7; Aristophanes *Clouds* 540
[904] Graves, 1961, pp103 & 106; Vinci, p208
[905] Graves, 1992, p340 98o; Plutarch *Theseus* 20; Bacchylides xvi. 116
[906] Graves, 1992, p347 98.5
[907] Graves, 1992, p318 92.11
[908] Graves, 1992, p318 92.11; *Etymologicum Magnum*; Eustathius *On Homer's Odyssey* xi. P1688; Strabo viii. 6. 2; Pliny *Natural History* xxxiv. 83
[909] Warner Brothers Records Inc., 1998
[910] Graves, 1992, p52 12.5
[911] Graves, 1961, p106; Graves, 1992, p364 103.1
[912] Graves, 1961, p179
[913] Graves, 1992, p310 91.1
[914] Graves, 1961, p179
[915] Herodotus Book II, 148; see also Manley, p36
[916] Graves, 1961, p231
[917] Graves, 1992, p44 8.1, p47 9.5
[918] Graves, 1961, pp381-382
[919] Patai, p331
[920] Patai, p322
[921] Waite, p97
[922] Othello III: 3
[923] Fulcanelli, 1925, p134
[924] Fulcanelli, 1999, pp137-138
[925] Hudson, 1994
[926] Schwaller de Lubicz, pp221 & 246
[927] Schwaller de Lubicz, p105
[928] Schwaller de Lubicz, pp222-225
[929] Knight and Lomas, 1996, p140
[930] Corbin, 1978, p87 & 135
[931] Corbin 1978, p52
[932] Corbin 1978, p56
[933] Stoyanov, p8
[934] Cohn, p92-93
[935] Corbin, 1978, p7 and pp112-113
[936] Watts, p153 & 154
[937] Corbin, 1978, p12
[938] Scholia to the *Golden Treatise of Hermes*
[939] Corbin, 1978, pp111 & 126
[940] Howard, p27
[941] Corbin, 1978, p78
[942] Corbin, 1978, p143
[943] Mead, Vol III, p91
[944] 'Isis to Her Son Horus (Paris mss. 2327, 1478CE; Paris mss. 2250, seventeenth century); see Berthelot, vol. II, pp. 28-31 and vol. III, pp. 31-33
[945] Mead, Vol III, pp59-80 and reference to the *Black Rite* on p66
[946] Sonnet des voyelles in Illuminations, 1886, Paul Verlaine
[947] Sinclair, 1998, pp259-260

[948] Wattsp38
[949] Yarker, *The Secret High Degree Rituals of the Masonic Rite of Memphis*, 52° *Sage of the Labyrinth*, pp56-57
[950] *Odyssey* X 305; Graves, 1992, p729 170.5
[951] Vinci, pp53, 182
[952] Ovid 'The Island of Circe' Book XIV, 289-319, p334; Graves, 1992, p544 138.6
[953] Ovid 'The Doctrines of Pythagoras' Book XV, 371-407, pp363-364
[954] Ovid 'Myrrah' Book X, 284-529, p234 & 240
[955] Ovid 'Venus and Adonis' Book X, 499-529, p241
[956] Genesis 38:15
[957] Anderson, pp11, 38-39 & 46
[958] Genesis 38:21
[959] Greenberg, p95
[960] II Samuel 13:10-14
[961] Deuteronomy 23:17
[962] Ward, 1925, pp 112-114
[963] Fulcanelli, p132
[964] Judges 14:3-18 & Charbonneau-Lassay, Louis "The Bestiary of Christ", Arkana, 1991, p327
[965] Patai, p410
[966] Ovid 'Hyacinth' Book X, 160-250, pp230-232 and 'Ajax and Ulysses' Book XIII, 380-407, p306; also see Appendix 4
[967] Graves, 1992, p687 165.2
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[969] Graves, 1992, p79 21m
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[973] Ashmole, Elias *Theatrum Chemicum Britannicum*, V, p899, see *Epistola ad Hermannum*
[974] Charbonneau-Lassay, pp427-440 and Mathers, p52 note
[975] Waite, p97
[976] Fisher, p84 & Graves & Patai, p176 note 4
[977] Genesis, 22:11-13
[978] Dawkins, p288 note 9
[979] Graves, 1961, p264
[980] John 12, Mathew 26:6-13 & Mark 14:3-9
[981] Phillip: 63:30 & 64:10
[982] John: 19:25
[983] Bearing & Cashford, p592
[984] Bearing & Cashford, p592
[985] John 20:17 & Watts, p171 note 1
[986] Haskins, pp16-17; Warner, p228
[987] Mark 15:40, Matthew 27:56 & Mark 16:1-6
[988] Luke 8:3
[989] Mark 6:22-25
[990] Ward, 1925, p147
[991] Josephus, *Antiquities of the Jews*, XVIII, ch5: sect4
[992] Robertson
[993] Herodotus, Book Eight, 138, p495
[994] Marshall, p97
[995] Fisher, p7
[996] *The Knights Tale* in *Canterbury Tales*
[997] *The Two Noble Knights*, Act II, Scene ii

[998] Gilbert, 1996, p151
[999] Dawkins, 1985, p42
[1000] Gilbert, 1996, p283
[1001] Temple, 1998
[1002] Ward, 1921, pp48
[1003] Dawkins, 1985, pp38-39 & 42
[1004] Graves, 1961, p92
[1005] Graves, 1961, p395
[1006] Yarker, *The Secret High Degree Rituals of the Masonic Rite of Memphis,* 64° Sage of Mythras, pp77 & 79
[1007] Allen, Woody 'Deconstructing Harry' 1998
[1008] Dawkins, 1985, p113
[1009] Zohar Bereshith 37b
[1010] Dawkins, 1985, pp114-117
[1011] Graves, 1961, p273 & Graves, 1992, p194 58b: Europë is the daughter of Agenor, the King of Phoenicia. Europë rode from Phoenicia to Crete on the back of a bull.
[1012] Dawkins, 1985, p105
[1013] Dawkins, 1988, p77
[1014] Armstrong
[1015] Iltigius
[1016] II Timothy 4: 21
[1017] Graves, 1961, p437
[1018] Geoffrey of Monmouth, p72-74 & p286; see also Dawkins, 1988, pp106-108
[1019] Dawkins, 1985, p285 note154 &p286 note159
[1020] Dawkins, 1985, p287 note160 described the *Faerie Queen, Book 1*
[1021] Graves, 1992, p46 9d; Hesiod *Theogony* 886-900; Pindar *Olympian Odes* vii. 34 ff; Appolodorus i. 3. 6
[1022] Dawkins, 1988, p106
[1023] Dawkins, 1985, p31
[1024] Dawkins, 1988, p162
[1025] Dawkins, 1988, Appendix 1, p251
[1026] Fisher, p77
[1027] Fisher, p75
[1028] Dawkins, 1985, p42
[1029] Graves, 1946, p240
[1030] Graves & Patai, p246
[1031] Graves, 1946, p65
[1032] Graves, 1946, p269
[1033] Geoffrey of Monmouth, p77
[1034] Exodus 17:8-17
[1035] Graves, 1961, p82
[1036] Genesis 14:
[1037] Collins, p170
[1038] Graves & Patai, p106
[1039] Graves, 1992, p445 117.3
[1040] Graves, 1961, p82
[1041] Graves & Patai, p107
[1042] 'Book of Jasher' found in Rouen Cathedral in 1929; Phillips, 2002, pp185-188
[1043] Graves, 1961, p160
[1044] Graves, 1961, pp159-164
[1045] Graves, 1946, p420
[1046] Genesis 27, also Graves, 1961, p219 and Graves & Patai, pp233-234 notes 1 & 2

[1047] Graves, 1946, p54
[1048] Clement of Alexandria, *Stromata* iii, see Graves, 1946, p vii
[1049] Graves, 1989, pp263-267
[1050] Graves, 1989, pp262-267
[1051] Acts 21 & 22
[1052] Matthew 24: 15, 21 and 22 are based on Daniel 12:1-11
[1053] Luke 1:31-33
[1054] Davidy, Brit-Am Israel newsletter, 2/9/99
[1055] Thory, pp 336-337, in Schonfield, 1984, p167; Thory was *Conservator a Vie* of the Library of the *Rite Ecossaise Philosophique*. Upon Thory's death, Dr Charles Morison 33º purchased the magnificent collection of nearly two thousand items. He bequeathed this to the Grand Lodge of Scotland and it can be viewed at Freemason's Hall, 96 George Street, Edinburgh EH2 3DH
[1056] Marconis (de Negre), p1 Introduction, pp10, Burt, p260, 18th Degree and Thory, Vol 1, pp336-7.
[1057] Marconis (de Negre), p2 of Introduction and p10
[1058] Godwin, 1994, p361
[1059] Hall, [1950], pp67-69
[1060] Thory, and Schonfield, 1984, Appendix B, p167
[1061] Howard, p34
[1062] Gardner, p323
[1063] Graves, 1961, p190
[1064] Marconis (de Negre), first Degree, p 225, note 101
[1065] Hall [1929] p401 and Watts, p31 note 2; Marconis (de Negre), first Degree, p79; the Dead Sea Scrolls show that the Essenes referred to Qumran as Damascus
[1066] Howard, p42; Ward, 1921, p209; Anon, *Ordo ab Chao*, 20°, pp234 & 239; Yarker, [1909], p275
[1067] Dated 20 December 1660 and dedicated to Sir Thomas Egerton, Lord Keeper of the Great Seal. See Francis Thynne, "*Emblemes and Epigrammes*" ed FJ Furnivall (1876). Early English Texts Series, Old Series, p25
[1068] Dawkins, 1988, p173 refers to the *Thermis Aurea*
[1069] Ovid 'Minerva meets the Muses on Helicon' Book V, 233-260, p106
[1070] Graves, 1961, pp383 & 386
[1071] Ovid 'Minerva meets the Muses on Helicon' Book V, 261-290, p107; Graves, 1992, p253 75b
[1072] Graves, 1992, p17, p62 16.5 & p399 109.2
[1073] McDuff
[1074] *Love's Labours Lost*, Act 1 Scene 2
[1075] Hall, [1950], p42 provides an illustration from *Old England* (London, 1854)
[1076] Josephus *The Jewish War*, I - 407 & 3 - 522
[1077] Hackett, p341
[1078] Church, p124
[1079] Genesis 49:16-7
[1080] Josephus *The Jewish War*, I - 139
[1081] Josephus *The Jewish War*, III - 495 to 522
[1082] Joyce, p58
[1083] Josephus *The Jewish War*, III - 34 to 60
[1084] Josephus *The Jewish War*, I - 347 to 363
[1085] Dawkins, 1988, p113
[1086] Berthelot *Collection des anciens alchimistes grecs*, II, p129
[1087] Hall [1950], p44
[1088] Peacham, Henry "*The Truth of Our Times*", 1638 pp173-174
[1089] Dawkins, 1988, p260 note 11
[1090] Graves, 1961, p290
[1091] Corneille in Fulcanelli, pp107-108
[1092] Godwin, Joscelyn, 1994, p119

[1093] Adamson
[1094] MS.Ashm. 1417, p41
[1095] La Rose-Croix, Gerard de Sede, J'ai Lu, 1962, p. 11; Mazet, pp55 & 56
[1096] Yates
[1097] Keplinger
[1098] Hall [1950], p51
[1099] Watts, p38
[1100] Gardiner, pp177 & 299
[1101] Eisenman & Wise, p152
[1102] Exodus 22:18
[1103] Dawkins, 1988, p159
[1104] Hall [1950], p51
[1105] Gardner, pp303-314
[1106] Baigent & Leigh, 1990, pp 220 & 376
[1107] Aubrey
[1108] Dawkins, 1988, Appendix 1, pp251-257 outlines Dr John Dee's great Freemasonic manuscript *General & Rare Memorials pertayning to the Perfect Art of Navigation*, 1577
[1109] Bernal, Vol 1, 1987, p177
[1110] Rebold, Emmanuel & J.Fletcher Brennan, p256; Hall [1950], pp58-59
[1111] Hall [1950], p60 and Anon, *Ordo ab Chao*, Volume II and Anon, *Secret Ritual of the 33° and Last Degree*
[1112] Andrews & Schellenberger, p 69, and Sinclair, 1993, p45, 55 & 75
[1113] Graves, 1946, p297
[1114] Dawkins, 1988, p275 note 10
[1115] Graves, 1992, p446 117.6
[1116] Magee, p60
[1117] Popper, 1979
[1118] Ellis, 1975
[1119] Higgins, Godfrey, 1836,II, p301
[1120] McIntosh, 1994, p97
[1121] McIntosh, 1994, p216
[1122] Kirsop, Wallace, Francis Yates, 1975, Marsh and particularly Hamilton, Alastair
[1123] Dawkins, 1988, pp197-8
[1124] Dawkins, 1985, p283 note 138
[1125] Dawkins, 1985, pp69-71
[1126] Dawkins, 1988, p263 note 43 & p286 note 5
[1127] Dawkins, 1988, p287 note 5 refers to Robert Fludd's *Tractus Apologetica*
[1128] Dawkins, 1988, p96
[1129] Josephus, 'Against Apion –Book II', 31
[1130] Rig-Veda VII, 18-19; Vinci, pp51, 53, 186 & 197; Bucci
[1131] Vinci, p37
[1132] Dawkins, 1988, p263 note 33
[1133] Ovid 'Atalanta' Book X, 716-739, p248 and 'Hyacinth' Book X, 188-221, p231
[1134] Dawkins, 1988, p288 note 25
[1135] Dawkins, 1988, p287
[1136] Dawkins, 1988, p42
[1137] Dawkins, 1988, p62 & p269 note 27, which refers to Hall [1937]
[1138] Dawkins, 1988, pp94 & 106
[1139] Fulcanelli, p72 & Graves, 1992, p649 160.4
[1140] Collins, p186

[1141] Ward, 1921, pp210-211, 21° *Patriach Noachite* or *Prussian Knights*, records the legend of an architect or supervisor of building at the Tower of Babel called Peleg who was descended from Noah and therefore may be earlier than Imhotep; see also Anon, *Ordo ab Chao*, 21°, pp250-252
[1142] Wildung, p157
[1143] Wildung, p157
[1144] Strabo, Lib XVI, p92 & p471 & Ward, 1921, p133
[1145] Libanius in Orat. XI Antiochus Vol II, p343
[1146] Howard, p16
[1147] Fanthorpe, p122
[1148] Maccabees 7:13 & 42
[1149] Josephus, Lib 13 cap 19 and Pliny, Lib V cap 17
[1150] Andronicos, pp12-14
[1151] Graves, 1992, p714 169.2
[1152] Graves, 1992, p48 10d; Pausanias x. 24. 4 & i. 19. 2
[1153] Anderson, pp7 & 23
[1154] Dionis. Halicarn. Lib. III p229 1691
[1155] Yarker, [1909], p229
[1156] Howard, p18
[1157] Anderson, p8
[1158] Ovid 'The Apotheosis of Julius Caesar' Book XV, 753-84, p375; Geoffrey of Monmouth, p107; & Graves, 1992, p392 108.5, p393 108.8, p401 109.7 & p699 168c
[1159] Graves, 1992, p623 158i & p628 158.3
[1160] Graves, 1992, p69 18f & g
[1161] Graves, 1992, p72 18.3
[1162] Graves, 1992, p73 18.7
[1163] Ovid 'Myrrah' Book X, 284-529, pp234-241
[1164] Genesis 19: 30-38
[1165] Genesis 38:18
[1166] Mekhilta Beshallah, Mass. diShirata 72; Sifre 81a see Graves and Patai, p171 and 172 note 2
[1167] Graves, 1992, p705 168.1
[1168] Sinclair, 1993, p154-6
[1169] Vitruvius & Yarker, John, [1909], p231
[1170] Lambert, p31
[1171] Lambert, p83
[1172] Sinclair, 1993, p156
[1173] Gilbert, 1996, p245
[1174] Graves, 1992, p288 85.1
[1175] Graves, 1992, p288 85.1, p730 170.8
[1176] Gilbert, 1996, pp245-7
[1177] Gilbert, 1996 p249
[1178] Ward, 1921, p283 & pp244-249
[1179] Lawlor, p10
[1180] Favier, p172
[1181] Favier, pp26 & 80
[1182] Sinclair, 1993, p110: *Laborare Est Orare*
[1183] Sinclair, 1996, p91
[1184] Bernard of Clairvaux letter to Alexander, Bishop of Lincoln, Letter 67, p91; see also Sinclair, 1996, p82
[1185] Yarker, [1909], p288
[1186] Charpentier, p150 see *Les Tours Inachevées* and *La Pendule à Solomon,* ed Julliard
[1187] Charpentier, p144
[1188] Rebold & Brennan, pp35, 50 & 74; Sinclair, 1993, p151

[1189] Ward, 1921, p146
[1190] Wren, 1750
[1191] Sinclair, 1993, p 156
[1192] Fulcanelli shows extensive photograph evidence.
[1193] Charpentier, p15
[1194] James, I 'An investigation into the uneven distribution of churches in the Paris Basin, 1140-1240' The Art Bulletin, Mar 1984, pp13-46
[1195] Howard, pp18 & 19
[1196] Sinclair, 1993, p156
[1197] Howard, p42; Ward, 1921, p209; Anon, *Ordo ab Chao*, 20°, pp234 & 239; Yarker, [1909], p275
[1198] Sinclair, 1993, p156
[1199] Weir & Jerman, Gazetteer, pp160-164
[1200] Ovid 'Philemon and Baucis' Book VIII, p193
[1201] Graves, 1992, p391 108.3 & p567 145.1
[1202] Graves, 1992, p392 108.5 & p393 108.10
[1203] Wolkstein & Kramer, pp124 &168
[1204] Graves, 1961, p222
[1205] Graves, 1961, p128
[1206] Graves, 1961, p127
[1207] Graves, 1961, p128
[1208] Graves, 1992, p17
[1209] Graves, 1992, p43 7.7
[1210] Graves, 1992, 79 21o; Homer *Iliad* i. 60-4; Plutach *On the Pythian Oracles* 17
[1211] Graves, 1992, p19
[1212] Ovid 'Diana and Actaeon' Book III, 161-235, p56
[1213] Ovid 'The Island of Circe' Book XIV, 256-319, pp333-334
[1214] Ovid 'Medea and Aeson' Book VII, 252-287, p152
[1215] Ward, 1921, p116; Wright, T *Womankind in Western Europe*; & Graves, 1992, p370 140.4 7 p374 105.1
[1216] Graves, 1961, p70
[1217] National Theatre of Greece *Euripides Medea* Australian Tour, May 1998
[1218] Graves, 1992, p335 97.2, p618 157a & p620 157.1
[1219] Ovid *Tereus, Procne and Philomela* VI, 597-689, pp140-142
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[1221] Graves, 1961, p103
[1222] Graves, 1992, p41 7f; Pausanias x. 24. 5
[1223] Graves, 1961, p175-177; also Graves, 1992, p567 145.5
[1224] Graves, 1961, p68
[1225] Graves, 1992, p50 12b & p123 31.2
[1226] Produced by Bob Clearmountain & Jimmy Iovine, 1986
[1227] Allegro, 1977, pp109-110
[1228] Howard, p125
[1229] Watts, p196
[1230] Allegro, 1977, pp110-111
[1231] Hall, [1937], pp 154-155, *Initiation of Plato*, Third Tableau, Second Scene; also pp145-153, Second Tableau
[1232] Ward, 1921, p219, 28° and Anon, *Ordo Ab Chao*, 28°, pp285-318; also Mackey, *Ragon*, p713
[1233] Allegro, 1979, p130 & 1977, pp107-108
[1234] Allegro, 1977, pp107-108
[1235] Harrison, 1973
[1236] Dawkins, 1988, p264, note 1
[1237] Mackey, *Egyptian Priests*, pp272-273

[1238] Temple, Robert, 2002, pp14
[1239] Paget see Temple, Robert, 2002, pp12-13
[1240] Temple, Robert, 2002, pp28-32
[1241] Temple, Robert, 2002, pp36-54
[1242] Bernal [1987], pp25 & 162-164
[1243] Mackey, *Ramsay, Andrew Michael* and *Ramsay, Rite of*, pp714-717
[1244] Gould, Vol v, pp87-88
[1245] Redivivus in Faivre, 1986
[1246] Ragon, p21
[1247] Moffat, p177
[1248] Moffat, p245
[1249] Howard, p42; Ward, 1921, p209; Anon, *Ordo ab Chao*, 20°, pp234 & 239; Thory, i, 336
[1250] Levi, 1913, p210
[1251] see footnote in HP Blavatsky in *Isis Unveiled* Vol 2, p382
[1252] Mackey, *Heroden*, p380; *Roman Colleges of Artificers*, p746 for Heredom as Kilwinning in Scotland; *Templar Origin of Masonry*, pp904-905
[1253] Leadbeater, C.W. pp205 & 210
[1254] Notes on the Rainsford papers in A.Q.C., XXVI. 99
[1255] Rebold, Emmanuel & J.Fletcher Brennan, p47; Noonan, p128
[1256] Marconis (de Negre), 18°, p113
[1257] Anon, *Ordo ab Chao*, 18°, pp200-201 and Marconis (de Negre), p11 describes the schism
[1258] Marconis (de Negre), pp9-10 & 15
[1259] Marconis (de Negre), Notes by J Ray Shug, Secretary N.C. Lodge of Research, p214
[1260] Marconis (de Negre), Introduction, p2, note 4; pp 9 & 15
[1261] Marconis (de Negre), p10
[1262] The Coptic Gospel of Thomas: 105
[1263] Webster, pp140-141 & Waite p442, 'Sublime Prince of the Royal Secret'
[1264] Anon, 'Lives of the Alchemystical Philosophers', pp9-11
[1265] Morieni Romani
[1266] Hall, [1950], p59
[1267] Yarker, 1878, p75, note 1
[1268] Anon, *Ordo ab Chao*, 28°, pp308-312 and 29°, pp352-356
[1269] Mackey, *Frederick the Great*, pp328-331 & Ward, 1921, p226, comment that there is an absence of reliable evidence for the 1786 date and even for Frederick II's specific involvement. Yarker, John, 1896, p146, note 32, provides a summary of contrary opinion that Frederick's role was a hoax.
[1270] Francken's Manuscript of 1783
[1271] Habsburg, p204
[1272] Habsburg, p204
[1273] Streidt & Frahm, pp289-290
[1274] Streidt & Frahm, pp39-41
[1275] Voltaire
[1276] Streidt & Frahm, p20
[1277] Streidt & Frahm, pp26-30
[1278] Andrews & Schellenberger, pp104-105
[1279] Ward, 1921, pp210-211, 21° *Patriach Noachite* or *Prussian Knights*, marks the records of Peleg.
[1280] Mackey , *Clermont*, p189
[1281] Marconis (de Negre), p12
[1282] Ungerer, p409
[1283] Ashmole [1715], p24
[1284] Ashmole [1715], p24
[1285] Ward, 1921, pp284-299, particularly p291 for a spirited defense of the authenticity of the *Charter of Larmenius* and Mackey, *Temple, Order of the,* pp 912-917 for a summary of the accusation that the

Charter was forged by Régent de France, Philippe, Duc d'Orléans, and his accomplice Father Bonani, an Italian Jesuit

[1286] Mazet p43 translates part of Histoire Pittoresque de la Franc Maconnerie, by Clavel, an 1849 manuscript in the Musee du Compagnionage at Tours.

[1287] Waite *Mysteries of Magic*

[1288] Schonfield, 1984, pp164-5

[1289] With thanks to Bro. Ezzahir: rotation of the letters YHWH through 8,10,12 and 14 respectively leads to BphOM

[1290] Again with thanks to Bro. Ezzahir: rotation of the letters BPhOMTh through 8,10,12, 14 and 16 respectively leads to YHWShO

[1291] Deuteronomy 6:4

[1292] Baigent, Michael, Richard Leigh & Henry Lincoln, 1983, figure 16b

[1293] Spence, Lewis, p203

[1294] Watts, p11

[1295] Watts, p31 Note 2

[1296] Michelet, I, p212

[1297] Howard, p40

[1298] Stoyanov, p6

[1299] Bernal, Vol 1, 1987, pp182-183

[1300] Graves, 1961, pp266-268; Godwin, 1984, p4; pp 81-83 for a description of Godfrey Higgins theory; and pp 68-71 for Arnold Mackey's theory; also Godwin, 1993, for an extensive analysis of polar myths and the lost Golden Age, Ovid's *Metamorphoses* (see Appendix 6) and Dawkins, 1985, pp39-40; Graves, 1992, pp35-37

[1301] Vergil, ‘Fourth Eclogue’, from Virgil: The Pastoral Poems, trans. EV Rieu, Penguin Books, Hammondsworth, 1967, pp53-57; Temple, Robert, 2002, p14

[1302] Freer

[1303] Holmyard, E J, pp110 & 101

[1304] Ravenscroft, pp167-169

[1305] Dee

[1306] Graves, 1961, p480

[1307] Graves, 1961, p486

[1308] Ward, 1925, pp62 & 143

[1309] Genesis 1:3-10; Graves, 1992, p39 note 6.6

[1310] Cohn, p47 *Enuma elish*

[1311] Graves, 1992, p177 50.4

[1312] Graves, 1992, p297 88.7

[1313] Graves, 1992, p170 47.3 & p493 131.6

[1314] Graves, 1992, p181 51.2

[1315] Revelation 1:13-16

[1316] Wolkstein & Kramer, p61

[1317] Witt, p20

[1318] Wolkstein & Kramer, p61

[1319] Simon

[1320] Numbers 21:8 & 9

[1321] Watts, pp54 & 79 and Graves, 1946, p233

[1322] Numbers 20:11

[1323] John 3:14

[1324] Wolkstein & Kramer, p89

[1325] Wolkstein & Kramer, p31

[1326] *Odyssey* X 516-520, 526-530 & XI; Vinci, p192

[1327] Ward, 1921, p307

[1328] Bishop Epiphanius, fourth century, *Panarion*, see Koch; Allegro, 1977, pp 122 - 123

[1329] Ravenscroft, pp166-167
[1330] Ravenscroft pp168-169
[1331] Sinclair, 1993, p96
[1332] Graves, 1961, p485
[1333] Fulcanelli, pp 197f; see also Faivre, 1993, pp53-55 and Ward, 1925, p77
[1334] A selection from Act 2, Scenes 3 to 5
[1335] Allegro, 1970, p299, note XVII.93
[1336] Simon
[1337] Allegro, 1970, pp 122-123
[1338] Ward, 1921, p 280 (6) *in ano*, p211 & Anon, *Ordo ab Chao*, 21°, pp248 & 255
[1339] Sitchin, p108
[1340] Schwaller de Lubicz, p113
[1341] Matt, p245
[1342] Exodus 16:13-15
[1343] Deuteronomy 8:2-4
[1344] Sitchin, pp58, 71 & 72
[1345] Allegro, 1970, p249, note VIII.54
[1346] Velikovsky, p 148-166
[1347] Wildung, pp80-81
[1348] Witt, p152
[1349] Temple, 1998, p185; Plato *Critias*, 114e; Vinci, p154
[1350] Plutarch (44; 61)
[1351] Schwaller de Lubicz, p183 also Witt, p152 and Graves, 1961, p53
[1352] Graves, 1961, p53
[1353] Exodus 3: 21-22
[1354] Exodus 12: 35-36
[1355] Exodus 32:19 & 20
[1356] Joshua 5:12
[1357] Hebrews 5:4-6 & 7:11-28; John 6:49
[1358] Baigent, Campion & Harvey, p30-31
[1359] Graves & Patai, p233 note 1
[1360] Faivre, p22
[1361] Jeremiah 17:1, Ezekiel 3:9; Ward, 1925, p111; Sinclair, 1996, p 6
[1362] Schonfield, 1984, p166
[1363] Baigent & Leigh, 1991, pp159-160
[1364] Down "The Secret of Engedi Unlocked", *Archaeological Diggings*, Vol 4 No 3 June/July 1997
[1365] Lambert, p125
[1366] Lambert, pp126
[1367] Josephus, p140
[1368] Herod. iv. 183 and Lambert, p109
[1369] Josephus, VII, 176, p388
[1370] Marshall, p40 quotes Needham, p295
[1371] Kersten p184 & Dioscorides, Materia Medica (4,80)
[1372] Kersten p184 quotes Prof Seydel *Das Evangelum von Jesus* Leipzig, 1882, p273; see also Marshall, p94
[1373] Rig Veda 8:48, 9.2, 9.46
[1374] Diodorus Siculus ‘The Library of History’; Phillips, 2002, pp276 & 280
[1375] ‘Toxic weed may help to treat brain cancer’ ANANOVA, 1 October 2002
[1376] Rig Veda 8.100
[1377] Lambert, pp109-111 & 116
[1378] Charpentier, Louis, pp197-198
[1379] Fulcanelli ‘Les Demeuers Philosophales (The Dwellings of the Philosopher's)’, p218

[1380] Favier, p76
[1381] Yarker, [1909], p302 notes from Roger Bacon's *De Nullitate Magiæ* of 1216 that Bacon discovered the formula in the manuscript of Marcus Græcus
[1382] Deuteronomy 29:23 & 24, also Patai, pp442-3
[1383] Joshua 6
[1384] Joshua 6:24
[1385] Sinclair, 1993, p83
[1386] Hebrews 7: 3
[1387] Josephus, War II, p151
[1388] Temple, 1998, p104
[1389] Artephius "*Tractus de vita proroganda*" (Tractate about the Propagation of Life) written in the twelfth century
[1390] Eliade, p52
[1391] Temple, 1998, pp61-63
[1392] Matt, p xiii
[1393] Sassoon and Dale, p32
[1394] Matt, p163
[1395] LHA 759, see Sassoon and Dale, p36
[1396] GHA 938, see Sassoon and Dale, pp41-43
[1397] Daniel, 7:9-13
[1398] Iliad XVIII, 373-377, 412-417, 417-420, 468-473; Vinci, p182
[1399] Sassoon & Dale
[1400] Taylor, pp39-43
[1401] LHA 435 to 440
[1402] Joshua 5:12
[1403] *Hanes Taliesin*, see Graves, 1961, p82
[1404] Judges 18:18, 30-1
[1405] GHA 1056
[1406] GHA 48 & 1046
[1407] Matt, p113-115, omitted in the translation by Mathers, S L MacGregor
[1408] Psalm 78:25
[1409] BoM 46-49, GHA 536-558 (*The Skull of the Microprosopopeia*) and Matt, pp165-166
[1410] Graves & Patai, p101 (i) refers to the Clementine *Homolies* 11-17, an early third century Christian tract & Enoch 6-8, 106, 13f
[1411] *Symbols aureae mensae duodecim nationum*, and Patai, p77
[1412] Patai, pp 20 & 244
[1413] Baigent & Leigh, 1990, p20
[1414] Patai, pp252-5
[1415] Ragon,, Rank of Rose Croix
[1416] Charpentier, p51
[1417] Charpentier, p69
[1418] Andrews and Schellenberger, pp162-5 & 419-426
[1419] Baigent, 1983, pp91-93
[1420] Ward, 1921, p308
[1421] Baigent, 1983, pp92-93 and Mazet, pp42 &43 refers to Descadeillas in L'Autre Monde, Edition Speciale sur l'Ordre des Templiers, 1er Trimestre 1987, p. 38-42
[1422] Sinclair, 1993, p84
[1423] Graves, 1992, p377 105.7
[1424] Leviticus 7:32 & 11:21
[1425] Genesis 4:8
[1426] Joseph had the coat of many colors.  His brothers sold him into slavery and in Egypt there he became a grand Vizier.

[1427] Genesis 47:28-31
[1428] *Hanes Taliesin*, see Graves, 1961, p82
[1429] noticed by Tim Maidment, see Byrne,, p155
[1430] Charpentier, p69
[1431] Ward, 1921, pp284-299, particularly p 291 to 292 for a spirited defense of the authenticity of the *Charter of Larmenius* and Mackey, *Temple, Order of the*, pp 912-917 for a summary of the accusation that the Charter was forged
[1432] Phillips, 1995, pp34& 38
[1433] Baigent, Leigh & Lincoln, pp 306-311
[1434] Bernard of Clairvaux letter to Henry, Archbishop of Mainz, Letter 393, p465; see also Charpentier, p58
[1435] Corbin, 1971, pp153
[1436] Charpentier, p115
[1437] McIntosh, 1980, p32
[1438] Sinclair, 1993, p70
[1439] Godwin, 1994, pp12-13 & pp138-9
[1440] Corbin, 1978, pp16 & 17 and Majriti: "The Goal of the Sage"
[1441] Watts, p39
[1442] Corbin, 1978, pp28-30
[1443] Watts, p189, note 2
[1444] Godwin, 1993, pp144-145
[1445] Temple, 2000, pp407-409
[1446] Josephus, VII – 122 to 123
[1447] See Patai, Raphael "The Jewish Alchemists", Introduction.
[1448] Concord Research Corporation
[1449] Rogerii Baconis Angli *Tract on the Tincture and Oil of Antimonii*, subtitled *On the true and right Preparation of Stibium to heal human weaknesses and illnesses therewith, and to improve the imperfect metals*, Nuremberg AC 1731, translated by Kjell Hellesoe 1985
[1450] Internet Newsgroup, 28 May 1997
[1451] Mead, Vol III, pp59-62
[1452] In her aspect of Diktinna, the Triple Goddess was she of the net.
[1453] Hall [1937] *Crata Repoa* and Dawkins, Peter, 1988, pp57-62. See also Yarker, 1878, p15 Note 17 for a full presentation.
[1454] Marconis (de Negre), p18
[1455] There may be some confusion in the *Crata Repoa* between the fourth, fifth and sixth degrees. The overcoming of the Gorgon, either male or female, is the first major test of the flesh, and the overcoming of the lusts, in the form of a beautiful woman, as the last major test of the flesh. In between each is the test of water.
[1456] Jung, p198
[1457] Dawkins, Peter, 1988, p65
[1458] Herodotus, Book 2, 125, p132. Tompkins notes that Herodotus' statement was first unraveled from its complicated translation by John Taylor in 'The Great Pyramid: Why was it Built? & Who built it?' Longmans Green, London, 1864
[1459] Tompkins Appendix, p371, Livio Catullo Stecchini
[1460] Mackey, *Cross Templar*, p220
[1461] Tompkins, p198-200 shows how the area of a vertical circle with radius 'h' can be matched to rectangle but does not provide a method to match to a square.
[1462] Higgins, Frank, p41
[1463] Higgins, Frank, pp53-56
[1464] *Commentarii de gallica* , see Gilbert, 2002, pp265-268 for extended calculations
[1465] Schonfield, 1956, pp 1-7
[1466] Jeremiah 25:26 & 51:41

[1467] Scholem, p338
[1468] Daniel 5:5 & 25
[1469] Numbers 6: 26-27
[1470] With thanks to Bro. Ezzahir
[1471] Yarker, [1909], p234
[1472] The *Ron Hogart Catalogue* of the Philosophical Research Society together with 'Alchemy - A Comprehensive Bibliography of the Manly Palmer Hall Collection, Including Related Material on Rosicrucianism and the Writings of Jacob Boehme' edited by Ron. Charles Hogart, introduction by Manly Hall [1986]
[1473] Mathers, pp9-10

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